THE PRACTICE OF PIETIE:

Directing a Christian how to walke that he may please God.

Amplified by the Author.

The last Edition.

Newly overseen and Corrected.

1. Tim. 4. 8. *Pietie hath the promise.*

AMSTERDAM.

Printed by JOH. STAFFORD.

Anno Dom. 1649.

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Anno Dom. 1629.

To the High and mighty

PRINCE,

CHARLES

Prince of Wales.

CHrist Jesus, the Prince of Princes, *blesse your* Highnesse with length of dayes; *and an* increase *of all* Graces; *which may make you* truly prosperous *in this life*, and eternally happy in that which is to come. 1. Tim. 6. 15. Apoc. 1. 5.

Jonathan *shot* three Arrows, to *drive* David *further of from* Saule fury: and *this is the* third Epistle *I have written, to draw your* Highnesse *neerer to* Gods favour, by *directing your heart to* begin (like *Josiah*) in your youth, to seek after the God of *David*, (and of *Jacob*) your Father. *Not but that I know, that your* Highnesse *doth this without mine admonition; but because I* [a] *would with the* Apostle, *have you* to [b] abound in every Grace, in Faith and knowledge, and in all diligence, and in your love to Gods service and true Religion. *Never was there more need of* plaine *and* unfained *Admonitions: for the* Comicke, *in that saying, seems but to have* prophesied *of our times*, Obsequium amicos, veritas odium parit. *And no marvell; seeing that we are falu into the* dregs *of* Time, *which being the* last, *must needs be the* worst *dayes. And how can there be worse, seeing* Vanity *knower not how to be* valuer, *nor* Wic-

1. Sam. 20. 20.

2. Chro. 34. 3.

[a] *Quid manet ut factus quadrans facias, ipse monendo lenior, & hortatu comprobat acta sua.*

[b] 2. Co. 8. 7.

Wickednesse *how to be more* wicked? *and whereas heretofore those have been counted most* holy, *who have shewed themselves most* zealous *in their* religion; *they are now reputed most* discreet, *who can make the* least profession of their faith. *And that these are the* last dayes, *appeares evidently; because the* Security *of mens* eternall state *hath so overwhelmed* (*as* Christ † *foretold it should*) *all sorts: that most who now live, are become* lovers of pleasure, more then lovers of God: *And of those who pretend to* love God, O GOD! *what sanctified heart can but bleed, to behold* how seldom they come to Prayers? how irreverently they hear Gods Word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-playes? *where* (*beeing* Christians) *they can sport themselves, to heare the* Vassals of the *devill *scoffing* Religion, *and* blasphemously *abusing phrases of holy* Scripture *on their* Stages, *as familiarly as they use their* Tobacco-pipes *in their* bibbing-houses. *So that he who would now a dayes seek in most Christians for the* [b] power *shall scarce almost finde the very* shew *of* Godlinesse. *Never was there* more sinning, *never lesse* remorse *for sinne. Never was the* Judge [c] neerer to come, *never was there so little* preparation *for his* comming. *And if the* Bridegroom *should* now come, *how many* (*who thinke themselves wise enough, and* full *of all* knowledge) *would be found* foolish Virgins, [d]

Matt. 25.5. 2. Tim. 3.4. † *Exemplum accidit mulieris, Domino teste, quæ theatrum adiit, & inde cum Dæmonio rediit: Itaque in exorcismo cum venerarentur immundus spiritus, quod ausus est fidelem aggredi: constanter, & justissime quidem (Inquit) feci, in meo eam inveni.* Tert. *de spect. libr.* 26. *Tertullian, in cap.* 6. cals the stage, *Diaboli Ecclesiam, & Cathedram pestilentiarum.* [b] 1. *Tim.* 3.5. [c] *Apoc.* 22. 20. [d] *Matt.* 25.8.

without

without one drop *of the* oyl *of saving* Faith *in their* lamps? *For the greatest wisdom of most men in this age, consists in being* Wise, *first, to deceive others, & in the end, to deceive* themselves.

And if sometime some good book *hapt into their hands; or some* good motion *cometh into their* heads, *whereby they are put in minde to consider the* uncertainty *of this life present; or how* weak assurance *they have of eternall life, if this were ended: and how they have some* secret sinnes, *for which they must needs repent here, or be punished for them in* Hell hereafter, Security *then forthwith whispers the* Hypocrite *in the* Eare, *that though it be fit to* think *of these things, yet* It is not yet time; *And that he is yet* yong enough (*though he can not but know, that many millions as* yong *as himself are already in Hell, for want of* timely repentance.) Presumption *warranteth him in the* other Eare, *that* he may have time hereafter, at his leisure to repent: *and that howsoever others dy, yet he is* far enough *from* death, *& therefore may* boldly *take yet a* longer time to enioy his sweet pleasures, and to increase his wealth and greatnes. And hereupon (like Salomons sluggard) *he yeelds himself to* a little more sleep, a little more slumber, a little more folding the hands to sleep in his former sins: *till at last,* despair (Securities ugly *handmaid*) *comes in* unlooked *for, & shewes him his* hour-glass; *dolefully telling him,* that his time is past. & that nothing now *remaines, but to* dye, *and be* damned. *Let not this seem* strange *to any, for* too many *have found it* too true, *and more, without more grace, are like to*

be thus soothed to *their end*: and in the end snared *to their* endlesse perdition.

Jude, ver. 3. *In my desire therefore of the* common salvation; *but especially of your* Highnesse *everlasting* welfare, *I have endeavoured to extract* (*out of the* Caos *of* endlesse controversies) *the* old Practice of true Piety, *which flourished before these controversies were hatched*; *which my poor labours* (*in a* short while) *commeth now forth again the* 32. time, *under the* gracious protection *of your* Highnesse favour, and *by their* entertainment *seem not to be altogether* unwelcome *to the* Church *of* Christ. *If to be* pious, *hath in all ages* been held the truest honour; *how much more* honourable *is it*, in so impious an age, *to be the true* Patrone and pattern of Piety? Piety *made* David, Salomon, Jehosaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward *the* 6. *Queen* Elisabeth, *Prince* Henry, & *other* religious Princes, *to be so* honoured; that their names (*since their deathes*) smel *in the* Church

Eccles. 7. 2. Eccles. 9. 21. of God *like a* precious oyntment, and their remeinbrance is *sweet as* Honey in all mouthes, & as musick at a banquet of Wine; *when as the lips of others, who have* been godlesse and irreligious Princes, doe rot and stinke in the memory of *Gods people*. *And what* honour *is it for* great men *to have* great titles on *earth*; *when God accounts their Names* unworthy *to be* written

Luc. 10. 20. Apoc. 17. 8. in his Book of life in heaven?

It is Piety *that* embalmes a Prince *his good name*, and *makes his face* shine *before*

Exod. 34. 30. 35. men, & glorifies his soul among Angels. For as *Moses* his face, by often talking *with* God, shined *in the eyes of the people*;

so by

so by frequent praying (*which is our* talking *with God*) & hearing the word, (*which is* Gods *speaking unto us*) we shalbe changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. *And seeing* this *life is* uncertain *to all, especially to* Princes: *What* argument *is more fit, both for* Princes and people to *study*, then *that which teacheth* sinful man *to* deny himself *by mortifying his* corruption: *that he may* enjoy Christ, *the Author of our salvation:* To renounce *these* false and momentany *pleasures of the world, that he may* attain *to the* true & eternall *joyes of Heaven: & to make them* truly honourable *before* God *in* piety, *who are* now only honourable *before* men in vanity? *What* charges *soever we* spend in earthly vanity, *for the most part, they either dy* before us, *or* we shortly dye *after them: but what we spend like* Mary in the practice of Piety, *shall remain our* true memoriall *for ever.* For ‖ Piety hath the promise of this life, & of that which shal never end. But [a] *without Piety there is* no internall comfort to *be found* in conscience, nor externall peace *to be looked for in the* world, nor any eternall happines *to be hoped for in* Heaven. *How can* Piety *but* promise *to her self a* zealous Patrone *of your* Highnes, being the sole Son & Heire *of so* gracious & great a Monarch: *who is* not only *the defender of the faith by title, but also a* defender of the faith in truth: *as the* Christian world *hath taken notice by* his learned confuting of Bellarmines *ever-spreading Heresies; & his* suppresing in the *blade of* Vorstius Athean blasphemys: *and how* easie *is it for your* Highnes *to* equall (if not

2. Cor. 3. 18.

Matth. 25. 13. ‖ 1. Tim 4. 8.

[a] *Principibus ad salutem sola satis vera est pietas, absque illa verenihil est vel excelsitas vel imperatorum fortitudo, vel apparatus reliquus.* Zozom Eccles. hist. lib. 3. c. 1.

The honourable Sir Robert Cary, Knight & the religious Lady Cary his wife, Mr. Thomas Morrey. Sir James Fullerton ‖ The gracious Archbishop of Cant. G. A. 2. Chr. 34. 19. 1. Chro 28. 9.

not to exceed) all that went before you. Grace and greatnes; if you do but set y heart to seek, & to serve God; consider how religiously your Highnes hath be educated by godly & vertuous governe & Tutors: as also that you live in suc time, wherin Gods providence & the kin religious care have placed over this Chur (to the unspeakable comfort thereof) anot venerable ‖ Jehojada, that doth good our Israel, both towards God & towa his house: of whom your Highnes at sometimes, in all doubts, may learn the sincer of religion, for the salvation of your inward soul: & the wisest counsel for the direction of your outward state? And to exc you the rather to the zealous practice of vine Piety; often suppose with your self, t your Highnes hears your religious Fath James, speaking to you, as sometimes ho David spake to his son Salomon: And th Charls my son, know thou the God of t Father, & serve him & a perfect heart, with a willing mind: for ‖ Lord search all hearts, & understands all the imagina tions of ‖ thoughts; if thou seek him, h will be found of thee; but if thou for sake him, he will cast thee off for ever.

To help you the better to seek & serve him I heere once again offer my old Muse new stamp, into your Highnes hands: daily offer ing up my prayers unto the most High, tha as you grow in years, so you may grow i grace and favour with God and all goo men. Thus prayeth

Your Highnesses humble Servant, during life to be commanded,

LEWES BAILY.

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WHo *ever* thou art that lookest into this *Book*, never undertake to read it; unlesse thou first *resolvest* to become from thy heart, an unfained *Practicioner* of *Piety*. Yet reade it, & that speedily, lest before thou hast read it over, *God* (by some unexpected death) cut thee off, for thine inveterate *Impiety*.

Unlesse that a man doth truly *know* God, he neither can nor will *worship* him aright: for how can a man *love* him, who he *knoweth not*? & who will *worship* him, whose *help* a man thinks he needeth not? & how shal a man seek remedy by *grace*, who never understood his misery by *nature*? Therefore (saith) [a] Apostle) *He that cometh to God, must beleeve that God is*, & that *he is a rewarder of them that seek him*.

[b] And forasmuch as there can be no true *Piety*, without the knowledge of God nor any good *practice*, without the *knowledge* of a man's *own self*: we wil therefore lay down the knowledge of *Gods Majesty*, and *Mans Misery*, as the first and chiefest grounds of the *Practice of Piety*.

Tum Deum amare libet, cum persuasum habemus ipsum esse optimum maximum, ubique praesentem, omnia in nobis efficientem, eum in quo abrimus, movemur, sumus, Bucer. in Psa. 115. [a] Heb. 11. 6. [b] *Danda imprimis opera est, ut Deum norimus quotquot felices esse volumus. Quid nescis si teipsum nescis?*

A plain

The Practice of Piety consists

1 In knowing

1 The essence of God, and that, in respect of

1 The divers manner of being therein, which are three Persons:
- 1 Father
- 2 Sonne
- 3 Holy Ghost

2 The Attributes thereof, which are either,

Nominall: or

Reall.

1 Absolute
- 1 Simplicitie.
- 2 Infinitie.

2 Relative
- 1 Life.
- 2 Understanding.
- 3 Will.
- 4 Power.
- 5 Majestie.

2 Thy own self in respect of thy state of
- 1 Corruption.
- 2 Renovation.

2 In glorifying God aright.

1 By thy life, in dedicating thy self devoutly to serve him,

Ordinarily
- 1 Private In thine own person.
- 2 Publikely.
  - 1 With thy family every day
  - 2 With the Church on the Sabbath day.

Extraordinarily, by
- Fasting.
- Feasting.

2 By thy death in dying
- 1 In the Lord.
- 2 For the Lord.

A plain description of the Essence & Attributes of God, out of the holy Scripture, so far forth as every Christian must impetently know, and necessarily believe, that will be saved.

ALthough no creature can define what *God* is, because he is ‖ *incomprehensible*, & † dwelling in *inaccessible light*: yet it hath pleased his *Majesty*, to reveale himself in his *Word* unto us, so far as our weake *capacity* can best conceive him. Thus:

God is that [a] *one* [b] *spirituall an.* [c] *infinitely* [d] *perfect* [e] *Essence, whose being is* [f] *of himself eternally.*

In the *Divine Essence*, we are to consider 2 things. 1. The divers manners of being therein. 2. The *Attributes* thereof.

The divers manner of being therein, are called [g] *Persons.*

A *Person is a* [h] *distinct substance of the* [i] whole *God-head.*

There are [a] *three* Divine Persons, the *Father*, the *Son*, and the *Holy Ghost*: These three *Persons* are not three several *substances*, or three *divers* manner of being of [b] *one* and the *same substance*, and *Divine Essence*. So that a *Person* in the *God-head*, is an individuall *understanding*, and incommunicable *Subsistence*, living of it self, and not sustained by another.

‖ Psal. 143.2. † 1 Tim 6.16. [a] Deut 4.35. & 32.39 and 5.4. Isa. 45. 5, 6, 7, 8. 1. Cor. 8.4. Eph. 4. 5, 6. 1. Tim. 2.5. [b] John 4.24. 2. Cor. 3.17. [c] 1. Kin. 8.17. Ps. 147.5 [d] Deut 32.4. [e] Exo. 3. 14.

[f] 1. Cor. 8.6. Act. 17.25. Rom. 11.35. [g] Heb. 1. 3. [h] Joh. 1.1. John. 5.31. 37. Joh. 14.16. [i] Col. 2. 9. Joh. 14.9 [a] Gen. 1.26. 3.22. & 11.7. Exod. 20. 2. Hos. 4. 7. Isa. 63. 9. 10. Zach. 3. 2. Hag. 2.5.6. Mat. 3.16.17. Joh. 14.26. [b] *Singula sunt in singulis, & singula in omnibus, & unum omnia.* Aug. l. 6. *de Trin. c. ult.*

In the *unity* of the God-head, the
a [c] *Plurality*, which is not *accident*
(for God is a most pure *act*, and ad
no accidents:) nor *essentiall*: (for
is one Essence onely) but ‖ *personall*.

The persons in this one *Essence* are
three. In this [d] *Mystery* there is *alius*
alius, another and another: but not
& *aliud*, another thing & another th

The *Divine Essence* in it self, is nei
divided nor *distinguished*. But ỹ three *Pe*
in the *Divine essence* are distinguishe
mong *themselves* three manner of wa

1. By their *Names*. 2. By their *Or*
3. By their *Actions*.

1. By their Names, thus. The *first p*
son is named the *Father*; First, in resp
of his [e] *naturall* Son *Christ*. 2. In resp
of the *Elect*, his [a] *adopted* sons, that
those who being not his sons by *Nat*
are made his sons by *Grace*.

The second *Person* is named the [b] *S*
because h is [c] begotten of his [d] *Fath*
substance or nature, and he is called ỹ *wo*
1. Because the conception of a *Word*
mans mind, is the neerest thing, that
some sort can shadow unto us the mann
how he is *eternally begotten* of his Fath
substance: & in this respect he is also call
the *wisdome of his Father*, Pro. 8.12. S
condly, because that by [f] *Him*, the F

[c] Gen. 1.25. & 11.17. ‖ *Persona divinitatis distinguuntur personaliter, sive* prosopo huparxios.
[d] *Deus est indivise unus in Trinitate, & inconfuse trinus in unitate*, Just. in *kathpie*.
[e] Mat. 11. 27.
[a] Isa. 63.16.
[b] Pro. 30.4.
[c] Psal. 2.7.
[d] Heb. 1.3.
Phil. 2.5.

[e] Basil. *sup.* 5. *Johan. Sicut mens cogita*
do in seipsam reflectitur & logon *internum gignit; i*
mens illa aeterna, quae est Deus pater in seipsum intel
gendo reflexa logon *aeternum modo inessabili genuit;*
sicut exterior logos, logou *interioris effiges quasi e*
ita aeternas ille logos hupostatikos *aeterni Patris ima*
go est, & Majestatis character. Heb. 1.3. [f] Joh. 1.1
Iren. l. 4. c. 13.

ther

er hath from the beginning declared
s will for our salvation: hence called
os, quasi legem, § Person speaking with,
by the Father. Thirdly, because he is
e chief [g] argument of all the Word of
od; or that Word, whereof God spake,
hen he promised the blessed Seed to the
athers, under the old Testament.

The third Person is named the [h] holy
host: First, because he is [i] spiritual with-
ut a body. 2. Because he is spirit, and as
were breathed from both the [k] Father
nd the Son, that is, proceedeth from them
oth. And he is called holy, both because
e is [a] holy in his own nature, and also
he immediate § Sanctifier of all Gods Elect
eople.

2. By their order, thus: The Persons
of the God-head are either the Father,
or those which are [l] of the Father.

The Father is the † first person in the glo-
rious Trinity, † having neither his being,
nor beginning of any other, but of himself
begetting his Son, and together with his
Son, sending forth the holy Ghost from ever-
lasting. The persons which are of the Fa-
ther, are those, who in respect of their per-
sonall existence, have the whole divine Es-
sence, eternally communicated unto them
from the Father. And those are either
from the Father alone, as the Son, or from
the Father and the Son, as the Holy Ghost.
The Son is the second Person of the glo-
rious Trinity, and the only begotten Son of
his Father, not by Grace, but by nature;

[g] Acts 10.43. Heb.1.1 Luke 24.27.
[h] Isa. 63.10. 2. Cor. 13.13.
[i] 1. John 4.14. 1. Cor. 3.17.
[k] John 20.21,22 Gal.4.6.
[a] 1. Pet. 1.15,16. § 2. Cor. 3.18. 1. Thes. 5.23. 1. Pet. 1.2.
[l] Origo essentia in divinis nulla est, origo personarum vel ordo habet in filio & spiritu sancto. Pater enim est prior filio, non tempore sed ordine. Alsted. † Mat.28.19. . Joh.5.7. † Ideo dicitur Pater, Anarchos & Agennetos.

having

[2] Filius Dei Hologos, quoad essentiam absolutam est quidem a seipso & autotheos; sed ratione tropou huparxeos, sive esse personale per aeternam generationem a Patre existit: ideoque non est Autousios.

having his [2]being of the *Father* al and the *whole being* of his *Father*, by eternal, and incomprehensible gener no: & *with the Father*, sendeth forth *holy Ghost*. In respect of his *absolute* esse he is of *himself*, but in respect of his *son*, he is, by an *eternall generation* of *Father*. For the *Essence* doth not beget *Essence*, but the ‖ *person* of the *Father* getteth the *person* of the *Son*, and so h *God of* God, and hath from his *Father* beginning of his *Person* and *Order*, not of *Essence* and *Time*.

The holy Ghost is the third *Perso* the blessed *Trinity*, † *proceeding* and s forth, equally from [1] *both* the *Father* the *Son*, by an internall and incomp hensible *spiration*: For as § *Son* receiv the whole divine Essence by *generati* so the holy *Ghost* receiveth it wholly *spiration*.

This *Order* betwixt the three *pers* appeares, in that the *Father* begett must in order be before the *Son* beg ten; and the *Father* and *Son* before *Holy Ghost*, proceeding from both.

This *Order* serves to set forth unto Joh. 5. 38, 39. John 5. 19. Mich. 5. 1. Joh. 1. 1. ‖ P 2. 7. Heb. 1. 5. *Aliud est habere Essentiam divinam seipso; & habere essentiam divinam a seipsa existen remota enim relatione ad Patrem sola vellat Essenti qua est a seipsa: hinc filius dicitur principiatus, non* sensiatus. Th. Sam. p. q. 33. † Joh. 15. 25. and 1 15. therefore Rom. 8. 9. the holy Ghost is calle the Spirit of Christ. [1] *Spiritus S. a Patre & Filio procedit, tanquam ab uno & eodem principio in du bus tantum personis subsistentes, non autem tanquam duobus ac diversis principiis.*

two

two things: first the *manner* how the *Trinity* worketh in their *externall actions*: as that the *Father* worketh of himself, by the *Son* and the *holy Ghost*; the *Son from* the *Father*, by the *holy Ghost*; the *holy Ghost* from the *Father* and the *Son*. Secondly, to distinguish the first and *immediate beginning*, from those externall and common actions do flow. Hence it is, that forasmuch as the *Father* is the *fountaine* and *originall* of the *Trinity*, the beginning of all *externall* working: the[a] *Name of God* in relation, and the title of *Creator* in the *Creed*, are given in a speciall manner to the *Father*; our *Redemption* to the *Son*, and our *Sanctification* to the person of ‖ *holy Ghost*, as the *immediate* agents of these actions. And this is also the cause, why the *Son*, as he is *Mediator*, referreth all things to the[b] *Father*, not to the *Holy Ghost*; & that the Scripture so often saith, that we are reconciled ‖ to the *Father*.

This divine *order* or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superioritie* nor *inferioritie* among the three *persons*, but for *Nature* they are coessentiall, for *Dignity* coequall, for *Time* coeterall.

The *whole* divine essence is in *every one* of the three *Persons*; but it was incarnated [c] *onely* in the *second* person of the evdokian kai thaymatourgian *competit*, Damas. 1. *de orthod. fid. c.* 13. *Implevit carnem Christi Pater & Spiritus S. sed majestate, non susceptione*, Aug. *serm.* 3. *de Tem.* Ioh. 3. 16. Rom. 8. 12. & 5. 8. 10. *Hoc mirum foedas semper mens cogitet, une Hoc est, ne dubita foedere parta solus*, Melanct. *Vt qui erat in divinitate Dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret, qui non esset æterna nativitate filius*, Aug.

[a] *Hinc Dei nomen sæpe in scripturis Patri* kat' exiochen *tribuitur*, Ioh. 14. 1. Rom. 8. 3.

[b] Mat. 11. 25. 26. 27. Ioh. 11. 41. 42. ‖ 2. Cor. 5. 18. &c.

c *Incarnatio Verbi proprie non Patri nec Spiritus Sancto nisi* kata

† *Congruebat filium assumere humanam naturam, ut hac persona quæ est substantialis imago æterni Patris, restitueret imaginem Dei in nobis corruptam,* Athan. Heb 2. 17. 18. Heb 4. 15.

word, and not in the person of the *Father* or of the *holy Ghost*, for three reasons.

First, that God the *Father* might rather set forth the greatnesse of his love to *Mankind*; in giving his *first* and *only begotten Son*, to be incarnated, and to suffer death for mans salvation.

Secondly, that he, who was in his *Divinity* the Son of God, should be in *Humanity* the Son of *Man*: lest the name of Son should passe unto another, who in his *eternall* nativity was not the *Son*.

Thirdly, †because it was meetest, that the *person*, who is the *substantiall Image* of his eternall *Father*, should restore in us the *spirituall Image* of God, which we had lost.

In the *Incarnation*, the *God head* was not turned into the *Manhood*, nor the *Manhood* into the *Godhead*, but the *Godhead*, as it is the *second person*, or *Word*, assumed unto the *Manhood*, that is, the *whole nature of man*, body and soul, and all the naturall *properties* and [a]*infirmities* thereof, *sin* excepted.

The *Second Person* took not upon him the *person* of man, but the *Nature* of man. ‖So that the humane nature hath no personall *subsistence* of it own, (for then there should be *two* Persons in Christ) but it subsisteth in the *Word*, the second person. For, as the soul and body make but one Person of *Man*; so the Godhead and Manhood make but one Person of *Christ*.

‖ *Humana natura divina, etsi non sit distincta persona.* Keck. Syst. Theol. lib. 3. p. 119.

[a] *Infirmitates meræ privationis, non pravæ dispositionis.*

[a] Th

[2] The two natures of the Godhead and Manhood are so *really united* by a *personall union*, that as they can never be *separated* asunder, so are they not [3] *confounded*; but remaine still distinguished by their severall and Essentiall *proprieties*, which they had before they were united. As for example, the *infinitenesse* of the *divine*, is not communicated to the *humane nature*; nor the *finitenesse* of the *humane*, to the *divine nature*.

Yet by reason of this *personall union*, there is such a *communion* of the *proprieties* of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As, that God [4] *purchased the Church with his own blood*: And, *that he will judge the World by that Man whom he hath appointed*. Hence also it is, that though the *Humanity* of *Christ* be a created, and therefore a *finite* and *limited* nature, and cannot be [5] *every where present*, by actuall position, or locall extension, according to his [6] *naturall being*: yet because it communicated unto it the *personall Subsistence* of the *Son of God*, which is infinite, and without *limitation*; and is so united with God, that it is no *where severed* from God; the body of Christ, in respect of his [7] *personall being*, may rightly bee said to be *every where*.

3. *The Actions by which the three persons be distinguished.*

The *actions* are of two sorts, either *ex-*

[2] *Vnici Hypostatice Deum & hominem nihil est aliud quam naturam humanam non habere propriam existentiam sed assumptam esse a verbo aterna, ad ipsam verbi subsistentia.* Bellar. de incarn. lib. 3. c. 3.

[3] *Salvis & distinctis naturalibus proprietatibus naturae enim assumentis, quam assumptae.* [4] Act. 20. 28. Actor. 17. 31. [5] D. Field of the Church, book. 3. cap. 35. [6] *Secundum esse naturale Christus non est ubique.* [7] *Secundum personale Christus est ubique.*

[2] *In operibus ad extra tres personæ operantur simul, servato ordine personarum in operando.* [3.] Ro. 11.35. [4.] As redemption. Actor. 20.28. and sanctification 1. Pet. 1.2. to the Father Creation 1. Ioh. 3. and Sanctification 1. Cor. 1. 2. to the Son. Creation Psal. 33. 6. and ... demption Ephes. 4. 30. to the Holy Ghost. Ioy... ly all to each 1. Cor. 6. 11. *Opera Trinitatis ... extra indivisa, ad intus divisa.*

ternall, respecting the creatures; and t... are after a sort common to *every* ... the three *Persons*: or *Internall*, respe... the *Persons onely* amongst themselves ... are altogether [2] *incommunicable*.

The *Externall* & communicable *A...* of the three *Persons* are these.

The *creation* of the World peculi... belonging to God the *Father*: The *re...* tion of the Church to *God* the *Son*: ... the *sanctification* of the *Elect*, to *God* ... *Holy Ghost*. But because the [3] *Fa...* created, and still governeth the *Wo...* *by* the *Son in the holy Ghost*; there... these externall actions are indifferen... in [4] Scripture, oftentimes ascribe... *each* of these three *Persons*, and there... called *communicable* and divided Acti...

The *Internall* and incommunicable ... *tions* or proprieties of the three *Per...* are these:

1 To *beget*; and that belongeth o... to the *Father*: who is neither made, ... ted, nor begotten of any.

2. To be *begotten*: and that belong... onely to the *Son*, who is of the Fathe... lone, not made, nor created, but bego...

3. To *proceed* from *both*: and that ... longeth onely to the *holy Ghost*; who ... the Father and the Son; neither ma... created, nor begotten. but *proceeding*.

So that when we say, that the Di...

[1] Psa...

Essence is in the *Father unbegotten*: in the *Son begotten*: and in the *holy Ghost proceeding*: we make not three Essences, but ...ely shew the divers manner of *subsisting*, by which the *same* most simple, *eternal* ... *unbegotten Essence subsisteth* in each person: Namely, that it is not in the *Father* ... *generation*: that it is in the *Son communicated* from the *Father*, by *generation*: & in the *holy Ghost*, *communicated* from both the Father and the Son by *proceeding*.

These are incommunicable *Actions*; & ... make, not an *essentiall*, *accidentall*, or ...*tionall*, but a *real* distinction betwixt the *three Persons*. So that he who is the Father in the *Trinity*, is not the *Son*: He who is the *Son* in the *Trinity*, is not the *Father*: ...e who is the *holy Ghost* in the *Trinity*, is neither the *Son*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but *one* and the same *essence* common to [1] all *three*. As therefore we believe, that the *Father is God*, & *Son is God*, and the *holy Ghost is God*: so we likewise believe, that *God is* the *Father*, *God is* the *Son*, and *God is* the *holy Ghost*. But by reason of this reall *distiction*, the *person* of the one is not, nor never can be the *person* of the other. The three *Persons* therefore of the *Godhead* do not differ from the *essence* ...t [2] *formally*; but they differ *really* one ...r, *sed communicatur*. Alsted. [1] *Quam unum cogito, tri... incomprehensibili luce involvor*. Nazian. [2] *Quamvis ...rsona cum Essentia non sit omnino idem, non tamen ab ... est omnino aliud: differt non numero, quia sic in divinis ...ret quaternitas; nõre, quia essentia de personis praedica...r, sed formaliter* to logo, *sive ratione ratiocinãte: essen... divina non differt a personis, ut res a rebus, sed ut res ...is modis: nã in Deo nõ est res & res, sed res & modus rei*

[1] *Persona nomen, non est aliquid ab essentia abstractum ac separatum.* Fajus Thes. disp. 2. *Persona est ipsa essentia divina, contracta ad certum & peculiarem subsistendi modum.* Zanchius. *Persona gignit, & gignitur; Essentia nec gignit nec gignitur.*

from another, and so are distinguishe their *hypostaticall* proprieties. As the ther is *God begetting* God the Son; the is *God begotten* of God the Father; holy Ghost is *God proceeding* from God the Father and God the So Hence it is, that the Scripture use name of *God* two manner of waies, ther [3] *Essentially*, and then it signi the *three* Persons conjoyntly, or [a] *sonally*, and then by a *Synecdoche* it sig eth but *one* of the three Persons in *Godhead*. As the *Father*, 1. Tim. 2.5. the *Son*, *Act*.20.28. 1. Tim.3.16. o *holy Ghost*, *Act*.5.4. 2. *Cor*.6.16.

And because the Divine *Essence* (c mon to all the three persons) is but we call the same *Unity*. But because t be three distinct persons in this one i visible Essence, we call the same *Tri* [b] So that this *Unity in Trinity*, and *nity in Unity*, is a holy *mystery* [3] rath be religiously adorned by *faith*, then riously searched by *reason*, further God hath revealed in his Word.

[3] Ousiodos. *Nomen Dei essentialiter positum, non minus Filium & Spiritum Sanctum, quam Patrem designat.*

[a] Hupostatikos. *Sacramentũ hoc venerandum, non scrutandum, quo modo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temerita credere pietas, nosse vero, vita aeterna.* Bern. [b] *que ad loquendum digne de Deo lingua sufficit, neq percipiendam intellectus praevales magis ergo glori nos convenit Iteum, quod talis est, qui & intell transcendit, & cognitionis initium superat*, Chry Hom.2. Heb. [3] *De Deo loqui etiam vera peri sissimum est.* Arnob. 4. *Lingua, mente, & cogitat haresco, quoties de Deo sermonem habeo.* Nazian.

Thus far of the divers manner of ing in the Divine Essence: Now of the tributes thereof.

Attri

Attributes are certain descriptions of the Divine *Essence*, delivered in the scriptures, according to the weaknes of our [a] *capacity*, to help us the better to understand the *nature* of Gods Essence, and to dicerne it from al other Essences. The *Attributes* of God are of two sorts, either *nominall*, or *reall*.

The *Nominall* Attributes are of three sorts: 1. Those which signifie Gods Essence. 2. The *Persons* in the Essence. 3. Those which signifie his *essentiall works*.

Of the first sort, is the name [1] *Jehovah*, or rather I *Jehuah*, which signifieth *eternall being of himself*; in whom being without al beginning & end, al other beings both begin & end, *Isa.* 42.8. *Ps.* 83.18 God tels *Moses* Exo. 6.2. *that he was not known to Abraham, Isaac and Jacob by his name Jehovah*. (Not but that they knew this to be the name of God: for they used it in all their prayers] but because they lived not to see God effecting indeed, that which he *promised* them; ingraciously delivering their seed out of *Egypt*, & in giving them the *real possession of Canaans land*; & so to be not onely *God Almighty*, by whom all things were made; but also *performing indeed* to ye children, that which he promised in his Word to the *Fathers*: P. Mart. loc. com. cap. 11. P. Montan. *de arc. ser. c.* 1. *Jehovah non habet plurale, & in scripturis soli vero Deo tribuitur.* 2 *Locus* Exo. 6.3. *intelligendus est de gradibus divinarum patefactionum.* Gerard. *loc.* 3. *de Nat. Dei. Ex usu scripturæ res tunc dicuntur fieri, quando fiunt manifestæ. Sic dicitur, Spiritus sanctus nondum erat, id est, nondum innotuerat.* Alsted. *Lex. Theol. c.* 1.

[a] *Condescendit nobis Deus, ut nos consurgamus ei.* Aug. de spec. c. 112.

[1] Exo 15.3. *Ab Havah vel Hajah, Esse nam ita Deus est a se ipso ut sit suum esse, &* autoon. *Omnes hujus nominis literæ sunt spirituales, ut denotetur Deum esse spiritum.*

which this name *Jehovah* especiall
nifieth. And for this cause, *Moses* cal
first *Jehovah* when the *universall cre*
had his absolute being, *Gen.* 2. 4. And
admirable name is graven on the *d*
gues forehead, which was pronounc
pon the *Israelites* deliverance, to b
Rule of Righteousnesse; after which
should serve their Deliverer in the
mised land.

This *Name is* so full of *Divine* m
ries, that the *Jewes* hold it a sin to
nounce it; but if it be no sin to wri
why should it be unlawfull to
nounce it?

This holy Name of God teacheth

First, what God *is* in himself, nam
an eternall being of himself.

Secondly, how he is unto *others*, bec
that from him *all other* Creatures
received their *being*.

Thirdly, that we may confidently
leeve his promises: for he is named
HOVAH, not onely in respect of *bei*
causing all things to *be*; but especiall
respect of his *gracious promises*, which
out fail he wil fulfill in his appoi
time; & so causeth that to be, which
not before. And so this *name* is a g
pledge unto us, that because he hath
mised, he wil surely upon [a] our *repen*
forgive us all our sins; at the tim
death, [b] receive our *Souls*, and in th
surrection [c] raise up our *Bodies* in g
to life everlasting.

The second name denoting Gods
sence, is *Ehejeh*; but once read, *Exod.*
of the same root that JEHOVAH; &

Quod licet scribere essari cut non liceret? Theod. in Epit. Ens *aeternum. aveoon.* Fons est *pases ousiae.* In promissionibus Jehovah est *oon.*

[a] Isa. 55. 7.
[b] Joh. 12. 25. Joh. 14. 2. 3.
[c] Joh. 6. 40. John 11. 5.

eth, I AM, or I WILL BE: for when
es asked God by what name he should
him; God then named himself, *Ehe-*
Ascher Ehejeh; *I am that I am* or *I*
be that I will be: signifying, that he is
eternall, unchangeable Being: For see-
every creature is temporary and mu-
le; no creature can say, *Ero qui ero*: *I*
be that I will be. This name in the
w Testament is given to our *Lord*
ist, when he is called *Alpha and Omega*,
beginning, and the ending, [1] *Which is,*
ich was, and which is to come, The Almi-
y. *Apoc.* 1. 8. For all time past and to
me, as aye present before God. And to
s name *Christ* himself alludeth *Joh.* 8.
Before Abraham was, I AM.

This name should teach us likewise to
ve alwayes present in our minde, our
creation, present *corruption*, and future
rification, and not content our selves
th *I was* good, or *I will be* good, but
be good presently; that when ever
d send for us, he may finde us prepa-
d for *him*.

The third name is *Jah*, which as it
mes of the same *root*, so is it the con-
ct of *Jehovah*, & signifieth *Lord*, because
is the beginning and *Being* of beings.
s a [a] name for the most part, ascri-
d unto God, when some notable deli-
ance or benefit comes to passe accor-
ng to his former promise: & therefore
creatures in heaven & earth are com-
nded to celebrate and praise God in
s name *Jah*.

The fourth is *Kurios*, Lord, used often
the new Testament: for *Kurios*, or *Ky-*

[1] *Ho on kai ho en kai ho erthomenos.*

‖ Deus est causa causarum & Ens entium.

[a] *Psal.* 68. 19. *Psal.* 101 18. *Psal.* 106 1. 48. *Psal.* 111 1, &c. *Psal.* 112 1, &c. *Psal.* 113 1. 9. *Psal.* 115 18. 17. *Psal.* 116 19. *Psal.* 118 5. 14. *Psal.* 130 3. 4. Junius in Irenico.

roo signifieth, *I am*. Hence *Kuros* sign
the first essence of a thing, or autho
When it is absolutely given to Go
answereth to the Hebrew name *Jeh*
& is so translated by the seventy I
preters: for *God* is so a Lord, that he
[a] *himself*, & *Lord of all*. This name sh
always put us in remembrance to [b]
his cōmandmēts, & to fear his judgm
& *submit* our selves to his blessed w
pleasure, saying with *Eli*, *It is the Lor*
him do what seemeth him good. 1. Sam.

The fifth is *Theos*, God, 600 times
in the New Testament: and of prop
Writers commonly. It is derived [1]
tou thein, because he runnes thorow
compasseth all things: or *eupo tou ai*
which signifieth to *burne and kindle*:
God is *Light*, & the author both of *H*
[d] *Light* and *Life*, in all Creaturs, ei
immediatly of himselfe, or mediatly
secondary causes. The name is used
her *improperly*, or *properly*. *Improperly*, w
it is given either *figuratively* to ‖ M
strates, or *falsely* to † Idols. But wh
it is proprely and absolutely taken, i
gnifieth the *Eternall Essence* of God, be
above all things, and through all thi
giving life and light to all creaturs,
preserving and governing them, in th
wonderfull frame & order. [1] *God s*
all in all places: Let us therefore ev
where take heed what we do in his sig

Thus farre of the names which sign
Gods Essence.

The name which signifieth the *Per*
cum omnia quæ facimus, facta sint coram oculi
Judicis cuncta videntis, *Boetius*.

[a] *Autokurios*. Polan. *Synt*. Theol. l. 2. c. 5.
[b] *Mal*. 1. 6.
[c] *Plato* in Cratylo. Hinc illud Virgil. Deum namque ire per omnes terrasq; tractusq; maris *Zanchius*
[d] Deus est lux *aprositos*.
‖ *Joh*. 10. 34.
† 1. *Cor*. 8. 5.
[1] Incumbit nobis necessitas recte vivendi:

in t

the *Essence*, is chiefly one, *Elohim*. *Elohim* † signifieth the *mightie* Judges: is a name of the plurall number, to expresse the *Trinity* of Persons in *Unity* of Essence. And to this purpose the *Holy Ghost* beginneth the *Holy Bible* with this plurall name of *God* joyned with a Verb of the singular number; as *Elohim Bara*, [1] *creavit*, *The* [2] *mighty Gods, or all the three Persons in the God-head created.* The Hebrewes also note in the Verbe *Bara*, consisting of three Letters; the mysterie of the Trinitie. By *Beth*, *Ben*, the Son: by *Resh*, *Ruah*, the Spirit: by *Aleph*, the Father. But this holy Mystery is more clearely taught by *Moses*, *Gen.* 3.22. *And* IEHOVAH *Elohim said: Behold, the man is become as one of us.* And *Gen.* 19.24. IEHOVAH *rained Upon Sodom and Upon Gomorrah, brimstone and fire from* Jehovah *out of Heaven:* [1] that is, God the Son, from God the Father, *who hath committed all judgement unto the Son, Joh.* 5. 22. See *Psal.* 33.6. *Isa.* 63,7,10 The singular number of *Elohim* is *Eloah*, derived of *Alah*, *he swore*; because that in all waightie causes, when necessity requireth an oath to decide the truth, we are onely to sweare by the Name of God, which is the great and righteous Judge of Heaven and Earth.

This Name *Eloah* is but seldome used, *Job* 3,3. *Job* 4,9. *Job* 12,4. and 15,8. 25,2. *Psalme* 18,32. *Psalme* 114.7. Once it hath a Noune plurall joyned to it, *Iob* 35, 10. *None saith, Where is Eloah Gosai, the Almighty my Maker?* to note the mystery of the *eternall Trinity*. Many times also

† Nomen Elohim est personarum *diakritikon*. *Alsted.* qnum Elohim de una persona dicitur, Synecdochice dictum est propter Essentiæ unitatem. *Junius.*

[2] *The like you may reade, Deu* 5.4. *Ios.*24. 19.

[1] Sic *Marcus Arethusius* in Smirnensi Concilio sancte ex-

Elohim, the plurall number, is joyn with a verbe plurall, to expresse me emphatically this Mystery, *Gen.* 35. 2. *Sam.* 7, 23. † *Iosh.* 24: 19. *Ierem.* 10, 1 *Elohim* is also sometimes *Theologically* ven to Magistrates, because they are Go Vicegerents, as to *Moses*, Ex. 7. [1] IEHO VAH *said unto Moses*, *I have made th Elohim to Pharaoh*, that is, I have appoi ted thee Embassador, to represent t person of the true *Three-one* God, and deliver this message and will unto *Ph raoh*. As oft therfore as we reade, or hea this name *Elohim*, it should put us minde to consider, that in one divine *E sence* there are *three* distinct *Persons*, a that God is IEHOVAH *Elohim*.

† Elohim Kedoschim Hu, Dii sancti ipse.

[1] *Hence Eli in Hebrew as Mat.* 27, 46. *and* Eloi, *in the Syriacke, as Mar.* 15, 34. *doth signifie, my God,* 2. *Chro.* 32. 8.

† *The* 70. *turne it pantokrator: It is derived of* Dai, *sufficience, and the Relative* shed, *the same that autarkes; or of* Shadi, *Dugge, because God feedes his children with sufficiency of all grace, as the loving mother the childe with the milke of her brests.*

Now follow the names which signifie God essential works, which are these five especiall

EL, which is as much as the *streng* [1] & teacheth us, that God is not one most strong, and fortitude it selfe, in h owne Essence: but also that it is hee, tha giveth all strength and power to all othe Creatures. Therefore Christ is called, *Esa* 9, 6. *El Gibbor, The strong, most mighty Go* Let not Gods children feare the power o enemies, for *El* our God is more stron then they.

2. *Shaddai*; † that is, *Omnipotent*. By thi names God usually stiled himselfe to th Patriarches, *I am El Shadday*, *The stron God, Almighty*. Because he is perfectly a ble to defend his servants from all evill

to bleſſe them with all ſpirituall and temporall bleſſings, and to performe all his promiſes, which he hath made unto them for this life, and that which is to come. This name belongeth *onely* to the *Godhead*, and to no Creature, no, not to the *humanitie of Chriſt*. This may teach us, with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promiſes.

3. [1] *Adonia*, my Lord; This name, as the *Maſſorets* note, is found 134 times in the Old Teſtament. *Analogically* it is given to creatures, but *properly* it belongeth to God alone. It is uſed, *Mal.* 1. 6. in the plurall number, to note the *myſterie* of the holy *Trinitie*. If I be *Adonim*, *Lords*, *where is my feare? Adonai* the ſingular. *Adonim* the plurall number. This name is given to *Chriſt*, *Dan.* 9. 17. *Cauſe thy face to ſhine upon thy Sanctuarie that is deſolate, for Adonay* (*the Lord Chriſt*) *his ſake*. The hearing of this holy name, may teach every man to obey Gods Commandements to feare him alone, to ſuffer none beſides him to raigne in his confidence, to lay hold, [by a particular handof faith] upon his Word and promiſe, & to challenge God in Chriſt to be his God, that he may ſay with *Thomas*, *Thou art my Lord and my God*.

4. Is *Helion*: that is, *moſt High*, *Pſ.* 9. 2. *Pſ.* 21, 1. *and* 92. 9. *Dan.* 4. 17. 24. 25. 34. *Acts* 7. 47. This name *Gabriel* giveth un-

[1]. *A name compounded of* Ai, *My*. Adon, *Lord*. *Adon* derivatur ab *Eden*, baſis: quia Deus eſt fundamentum & ſuſtentator omnium creaturarum Hinc *Adon*, Dominus cui rei domeſtica cura incumbit, & ei tanquam columna innititur. quando de creaturis uſurpatur *Adonai*, eſt *Iod* cum *Patach*: ſed de Creatore cum *Kametz* Ab *Adonai* manaſſe videtur Ethnicorum Athena.

to

to God; telling the Virgin *Mary* that child which should be borne of should be the † Son of the *most High*, 1.31. This teacheth, that God in his sence and glory exceedeth infinitely Creatures in Heaven and Earth. Secondly, no man should be proud of any earthly honour or greatnesse. ‖ Thirdly, if desire true dignity, to labour to h communion with GOD in *grace* & *gl*

5. *Abba*, a Syriacke name, signify *Father*, *Rom.* 8.15. This is sometimes u *Essentialy*, as in § Lords Prayer. Secondly. *Personally*, as *Matth.* 11.25. For God Christs Father by *nature*, and *Christians adoption* and *grace*. *Christ is called the ev lasting Father*, Isa. 6.9. because he regen rates us under the new Testament. God also called [a] *the Father of light*, *Fam.* 1. because God dwelleth in inaccessib light, 1. *Tim.* 6.16. and is the Author, n onely of the Sunnes light, but also of the light, both of naturall reason, and s pernaturall grace, [b] *Which lighteneth every man that commeth into the World.* Th name teacheth us, that all the gifts whic we receive from God, proceed from h meere fatherly love. Secondly, that we should love him againe, as deare child ren. Thirdly, ÿ we may in all our need and troubles, be bold to call upon him a a Father, for his helpe and succour. Th should we not hear of the sacred Name of God, but we should thereby be put i minde of his *goodnesse* unto us, and of ou *duties* unto him: And then should w finde how comfortable a thing it is, to doe every thing in the *Name of God*.

† Huios huphiston: *So the devill stiled Christ, the Son of God. The most High. Luk.* 8.28

‖ *For What is earthly greatnesse compared to Gods Highnes?*

[a] Pater ton photon. *Of whose substance the light of the Sun is but a shadow.*

[b] *John* 1.9.

A

A phrase usuall in every mans *tongue*, but the true comfort thereof [through ignorance] knowne to few mens *hearts*.

It is a great *wisedome*, and an unspeakeable matter, for the strengthening of a Christians *Faith*, to know, how in the mediation of *Christ*, to invocate God by *such a name*, as whereby he hath manifested himselfe to be most willing, and best able to help and succour him in his present need or adversitie. The *ardens* desire of knowing God, is the surest testimony of our *love* to God, and of Gods *favour* to us. ‖ *Because he hath set his love upon me, therefore I will deliver him: I will set him on high, because he hath knowne my name: he shall call upon me, and I will answer him, &c.* And it is a great strengthening of faith, with understanding to begin every action in the *Name of God*. *Thus farre of the knowne usuall attributes.*

The *reall Attributes* are of two sorts: either *absolute* or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to *any creature*, but to God *alone*.

These are two: *Simpleneſſe* and *Infiniteneſſe*.

Simpleneſſe, is that whereby *God* is void of all *compoſition, diviſion, multiplication, accidents*, parts compounding, either sensible, or intelligible, so that what ever he is, he is the same essentially.

It hinders not Gods simpleneſſe that he is three: because God is three: because God is three, not by *compoſition of parts*, but by *coexiſtence of Perſons*.

‖ Pſ. 91. 14. 15.

Intelligentia habent aliquid ſimile materia aliquid ſimile formæ, Solus Deus ſimplex eſt, in quo nihil in potentia, ſed in actu omnia, imo ipſe purus primus, medius ultimus actus. Scal. Exerc. 4. Sect. 2. Juſt. Martyr. q. 120. ad Orthodox.

[a] *Infi-*

[a] Intelligentias, cum sintentia alia ab infinito Ente, finitas esse necesse est: nam duo infinita nequeunt esse, neque in natura, neque extra naturam. Essent n. duo principia prima. *Scal.*

[a] *Infinitenes*, is that, whereby al thi[illegible] in God are void of al *measure, limitatio[illegible] bounds*, above & beneath, before & af[illegible]

From these two doe necessarily [illegible] three other *Absolute* Attributes.

1. *Unmeasurablenesse*, or *ubiquity*, whe[illegible] by he is of infinite extension, [b] fil[illegible] heaven and earth, containing all pla[illegible] and not contained of any *space, plac[illegible] bounds*, and being no where absent, [illegible] very where present.

There are 4. degrees of *Gods presence*: [illegible] first is *Universall*, by which God is *re[illegible]tively* every where, *inclusively*, no whe[illegible]

Secondly, *Speciall*, by which God is [illegible] to be in *heaven*, because that ‖ there [illegible] *Power, Wisdome*, and *Goodnes* is in a m[illegible] excellent manner seen & enjoyed: as a[illegible] because that usually he doth from the[illegible] poure forth his *Blessings* and *Judgment[illegible]*

Thirdly, *more speciall*, by which G[illegible] [a] dwelleth in his *Saints*.

Fourthly, *most speciall*, and altoget[illegible] singular, by which *the whole fulnesse of [illegible] Godhead* [b] *dwelleth in Christ bodily*.

2. *Unchangeablenesse*, whereby God [illegible] void of all change: both in respect of [illegible] [c] essence, and [d] Will.

Exerc. 359. *Sect.* 3. [b] *Act.* 7, 48. *Ps.* 145. 2. *Chr.* 2. [illegible] *Ier.* 23. 23. 24. Deus est ubique, non ita ut in di[illegible]dia parta sit dimidius, aut tanquam in majori pa[illegible] major Dei pars sit, in minore minor, sed ubique [illegible]tus, & in seipso totus est. *Aug.* Deus, est intellect[illegible]lis Sphæra, cujus centrum est ubique, circumfere[illegible]tia vero nusquam. *Trism.* ‖ *Ps.* 19. 1. [a] 1. *Cor.* 3. 16. [illegible] 6. 19. 2. *Cor.* 6. 16. [b] *Col.* 2. 8. [c] *Ro.* 1. 23. *Isa.* 40. [illegible] *Ps.* 102. 27. *&c.* [d] *apo.* 1. 8. 1 *Sa.* 15. 29. *Ro.* 11. 29. P[illegible]nitētia cū de Deo, enunciatur, non affectū in Deo, [illegible] effectū Dei in hominibus significat, *Alsted.* 3. *Et*[illegible]

3. *Eternity*, whereby God is without *beginning* of days, or *end* of time: & without all bounds of [e] *precession*, or *succession*.

Thus far of the absolute Attributes: now of the Relative, or such which have reference to the Creatures.

[e] *Isa.* 44.6. *Jam.* 5. 19. *Dan.* 6.26. *Heb.* 12.

Apoc. 4.8. Creature quædam æternæ sunt a posteriori, a priori solus Deus est æternus, *Alsted. Lex. Theol. cap.* 2.

The Relative Attributes are five.

1. *Life.* 2. *Understanding.* 3. *Will.* 4. *Power.* 5. *Majesty.*

THe *Life of God* is that, by which, as by a most pure and perpetuall *Act*, he not onely liveth *of himself*, but is also that *ever* & *overflowing* Fountain of *Life*, from which all creatures derive their [a] *lives*: so as that *in him they live, move, breath and have their being*. And because *onely* his *Life* differs not from his [b] *Essence*, therefore God is said *onely to have immortality*, 1. Tim. 6.16.

2. The *Understanding*, or *Knowledge* of God, is that whereby [*by one pure Act*] he most perfectly [c] knoweth in himself all things that ever *were, are, or shall be*: yea, the thoughts and imaginations of mens hearts.

This *Knowledge* of God is either *generall*, by which God knoweth *simply all things* eternally, the *good* by himself, the *also* ho chon *& as of the Latines*, primum ens *so also* primum vivens: *for to* be, & *to* live *is all one and the same in God.* c. 1. *Ki.* 8.39. *Psa.* 44.21. *Psa.* 139.1. *&c. Jer.* 17.10. *and* 20.12. *Luk.* 16.15. *Heb.* 4.12. *Ro.* 11.33. *and* 16.17.

[a] *Act.* 17.25. 28. *Acts.* 14.15. *Ps.* 42.2. *P.* 35.19 Ioh. 5. 26. *He.* 3.12

[b] *Hence it is that as* God *is called of the Hebrews* Eheie, *so likewise* Echeie *and as of the Grecians* ho oon

evill

‖ 2. Tim. 2. 19. Mat. 7. 23.

[c] Intellectus, scientia & sapientia in Deo non distinguuntur. Tilen Nam sapientia in homine est habitus intellectui impressus, qui de dici non debet. cujus intellectus est ipsa sapientia. Keck. Panta idon dios ophthalmois kai panta noesei. Hes. lib. erg. kai emer. Sap. Platoni ker terme God pantopten, all eye, seeing ‖ 1. Tim. 2. 4. Ro. 9. 17. Eph. 1. 5. [a] Des voluntas sua cuncta constituit, Trism. in 4. Dial. Pim. Hinc Ephesus Deū vocat necessitatem, ratione scil. instrumi, quod omnia ipsi parere cogantur. [b] Voluntas Dei semper impletur, aut de nobis aut a nobis. De nobis impletur, sed tamen non implemus quando peccamus: a nobis impletur. cū bonū facimus. Aug. Enchir. c. 100 Ro. 9. 11. Jam 1. 21. [c] Heb.

evill by the good opposite to it; impeccable to things *contingent*, the *lot* of contingencie, and to things necessary, the *Law* of necessity: And thus knowing all things in, and of himself, he is the *cause* of all *knowledge* that is in all, both *Men* and *Angels*. Secondly, *special*, called the knowledge of *Approbation*; by which he particularly ‖ *knoweth*, and graciously [c] *knowledgeth* onely his *elect* for his own. *Understanding* also containes the *Wisdom of God*, by which he most wisely ordereth all things of *nothing*, *in number*, *measure*, *weight*, & still ruleth & desposeth them to serve his own most holy *purpose* and glory.

3. The *Will of God* is that, whereby ‖ necessity he willeth *himself*, as the *soveraigne good*: and [by willing himself he willeth most [a] freely [b] all other things, which are out of *himself*.

The will of God, though in it self but *one*, as in his *Essence*, yet in respect of the diversity of *objects* and *effects*, it is called in the Scriptures by divers names.

1. *Love*, whereby is meant God's eternal [c] *good will*, whereby he ordained his elect to be freely saved through Christ.

d] bestoweth on them all *necessary* gra-
es for this *life*, and that to come, [e] *ta-*
king pleasure in their persons and service.
2. *Iustice* [f] is Gods *constant will* where-
by he [g] recompenseth men and Angles,
cording to their workes: [a] *punishing*
he impenitent, according to their *deserts*,
alled the justice of his *wrath*, and [b] *re-*
warding the faithfull, according to his
romises, called the justice of his *Grace*.
3. *Mercy*, which is [c] Gods meere *good*
will, and ready affection to forgive a pe-
nitent sinner, notwithstanding all his sins
nd ill deserts.
4. *Goodnesse*, [d] whereby God *willingly*
communicateth his good with his Crea-
ures: and because he communicates it
reely, it is termed *grace*.
5. *Truth*, whereby [e] God willeth *con-*
stantly those things which he willeth:
ffecting & performing all things, which

[d] *Psal.* 145. 7.
[e] *Gen.* 4. 4.
[f] Norma Iustitiae divinae est Dei voluntas. quia enim vult, ideo est justum; non quia justum, ideo vult.

Ioh. 1, 11. [g] *Rom.* 2. 5. *&c.* 2 *Thess.* 1, 6, *&c.* *Tim.* 4. 8. *Deut.* 7, 9, 10. [a] Deus principium & finem & media rerum omnium tenens, rectaque linea incedens, vestigio habet *diken*, id est divina, legis vindicem, simul ut quicquam Sanctionum ejus praetermissum est *Aristot.*, *lib. de mundo*. [b] *Rom.* 9. 15. 16. *Zach.* 14. 5. [c] *P.* 103. 8. *&c.* *Tit.* 3. 4. Semper invenies Deum benigniorem, quam te culpabiliorem. *Ser.* 1. *Bern.* Vindicta gladiū misericordia oleo semper cuit, *Nicepho. lib.* 17. c. 3 [d] *P.* 145, 7. 9, 13. *Mat.* 15, 17. In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus; Imo *antagathos* [e] *Ios.* 13. 4. *Ps.* 142. 5. *Nu.* 23. 19. Veritas est harmonia, tū intellectus & verborū cum rebus; tum etiam rerū ipsarum cū Ideis in mēta divina, *&c.* Veritas Dei in verbis fides Dei dicitur, quod certo fiant, quae ab ipso dicta sunt. Item constantia, quia sententiam non mutat. *Polan.*

he hath ſpoken, in his *appointed* ti

6. *Patience*, whereby God will *forbeareth* to puniſh the wicked, ſo as it may ſtand with his juſtice, an till their [f] ſins be ripened.

Ad poenam tradus Deus eſt, ad præmia ve
Sed penſare ſolet vi graviore moram:

7. *Holineſſe*, whereby Gods nam ſeparated from all *prophaneſſe*: an horreth al filthineſſe; & ſo being w pure in himſelf, delighteth in § in and outward [a] *puritie* and *charity* ſervants, which he infuſet into t

8. *Anger*, [b] whereby is meant moſt certaine and juſt *Will*, *in cha the Elect*, and in revenging and *pu* the *Reprobate*, for the injuries they to him and his choſen: and when will puniſh with *rigour* and ſeverity, it is tearmed *Wrath*, [c] *temporall* Elect: [d] *eternall* to the Reproba

4. The *Power* of God is that wh he [e] can ſimply and freely doe *wh ver he will*, that is agreable to his n and whereby [as he hath *made*] ſo h *ruleth* heaven, and earth, and all th

[f] 2. *Pet.* 3. 9. *Rom.* 2. 4. *Gen* 5. 5.

[a] 1. *Pe.* 1. 15. 1 *Theſſ.* 4. 3. *Heb.* 12. 14. *Mark.* 15. 9. quanta ſanctitas Dei, ad cujus aſpectū ſancti Angeli oculos pro ſua tenuitate alis velantes

clamant, Sanctus, Sanctus, Sanctus, *Iehovah Iſ.* 6. 2. 3. [b] *Pſ.* 106. 23. 29. 40. 41. *Nu.* 1 Ita Dei non eſt aliud quam voluntas puniend *guſt, de civitate Dei capite.* 15. *Anſel. libro ſept. Deus, Hom.* Furor & Ira in Deo, non paſſionem tis: ſed ultionis acerbitatem notant. *Carth. ip* 19. [c] 1 *Cor.* 11. 2. [d] 2 *Theſſ.* 1. 9. [e] *Gen.* 17. 1. 3. *Mat.* 11. 25. *Eph.* 1. 11. *Mat.* 8. 2. Deus poteſt quæ contradictionem non implicat. *Aqu.* 2. q *art.* 3, 4. Omnipotentia excludit omnes defect ſunt impotentia, ſeu, poſſe meturi, mori, pecc

his Almighty *power* of God is either *olute*, by which he can will, and doe ore than he willeth or doth. *Matt.*3.9. d 26.53. *Rom.*9.18. *Or actuall*, by which d doth indeed whatsoever he will, and dereth whatsoever he will not have ne *Psal.*115.3.

Majestie is that, by which God of his ne absolute & free authority [a] raigh and ruleth, as *Lord* and *King*, over all *atures*, visible, & invisible: Having both *right proprietie* in all things, as [b] *from* m, and *for whom*, are all things: as also h a *plenitude of power*, that he can par- the offences of all whom he [c] *will e feared*, & *subdue* al his *enemies*, whom will have [d] plagued and destroyed, thout being bound to *render* to any ature a reason of his doing, but ma- g his owne most holy and just *will*, onely most perfect and eternall *Law*. rom all these *Attributes* ariseth *one*, ich is Gods soveraigne blessednes or fection.

Blessednes is that [e] *perfect* and unmea- able possession of *joy* and *glory*, which d hath in himself for ever: and is the se of all the bliss and perfection, that ry Creature enjoyeth in his measure. here are other *Attributes* figuratively *improperly* ascribed unto *God*, in the y *Scriptures*, as by an *Anthropomorpho-* the members of a man, *eyes*, *eares*, *us-*

[a] 1. *Chr.* 29. 11. 12. 1. *Sam.* 7. 22. *Apoc.* 5. 12. 13.

[b] 1. *Chor.* 29. 14. Hinc Deus dicitur *autokrator.*

[c] *Rom.* 9. 15. *Ioh.* 5. 21.

[d] *Luk.* 19. 27. *Psa.* 2. 9. *Ps.* 110. 1.

[e] Deus est *Schaddai*, sive *autarkes*, non solum quia Ipse nihil desiderat: etiam quia nihil in eo desiderari potest. Creatas fecit perfectas in suo quasque genere: ergo ipse perfectissimus est in se & per se. *Scal. Exerc.* 145. 2. *Mark.* 14. 51. *Act.* 17. 25. *Rom.* 11. 35. 36. 1. 5. 15. *Matt.* 25. 34. *Iam.* 1. 17.

[a] *See Master* Wilson *Dictionary of the Bible, most profitable for this purpose.*

ſtrils, mouth, hands, feete, &c. or the ſe and actions of man, as *ſeeing, hearing, ſing, working, walking, ſtriking, &c.* *Anthropopatheia*, the affections and ſions of a man, as *gladnes, griefe, joy, row, love, hatred, &c.* or by an *Analogy* when he is named *a Lyon, a Rocke, a wer, a Buckler, &c.* Whoſe ſignificatio very [a] Commentary will expreſſe.

Of all theſe Attributes we muſt hold generall Rules.

NO *Attribute* can ſufficently exp the *Eſſence* of God, becauſe it i finite, and ineffable.

1. *Whatſoever* therefore is *ſpoken of* G *is not God*, but ſerveth rather to helpe weake underſtanding, to conceive in reaſon, and to utter in our ſpeech *Majeſtie* of his *Divine Nature*, ſo *fa* he hath vouchſafed to reveale him unto us in his *Word*.

[b] Attributa omnia propter eſſias tantopere, ſingulis divinitatis perſonis competunt.

2. [b] *All the Attributes of* G O D long to every of the three *Perſons* as as to the *Eſſence* it ſelfe, with the lim tion of a *perſonall propriety*. As the *mer* the *Father*, is mercy *begetting*: the *mer* the *Son*, is *mercy begotten*: & *mercy* of the *Ghoſt*, is mercy *proceeding*: & ſo of the

[c] In Deo nihil eſt, quod non ſit ipſe Deus. Zanch.

3. The *Eſſentiall Attributes* of God fer not from his Eſſence. Becauſe are ſo in the Eſſence, that they are *Eſſence* it ſelf. [c] In God therefore is nothing which is not either his *Eſ* or *Perſon*.

4. The *Eſſentiall Attributes* of God fer not *Eſſentially* nor *really* one fro nother, [becauſe whatſoever is in Go

the most *simple Essence*, and one admits no division] but onely in *our reason*, and *understanding*, which being not able to know earthly things, by one *simple Act*, without the help of many *distinct acts*, must of necessity have the help of many distinct Acts to know the *incomprehensible* God. Therefore, to speak properly, there are not in God *many Attributes*, but [a] *one onely*, which is nothing else but the *Divine essence* it self, by what attribute soever you call it. But in respect of *our reason*, they are said to be so many different Attributes. For our [b] *understanding* conceives by the name of *Mercy*, a thing differing from that which is called *justice*. The *Essentiall attributes* of *God* are not therefore *really* inseparable.

5. The *Essentiall Attributes of* God are not *parts* or *qualities* of § divine essence, nor [c] *Accidents* in the Essence, nor a Subject: but the *very whole and entire Essence of God*. So that every such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *quantities* in GOD, by which he may be said to be *so much* and *so much*: nor *qualities*, by which he may bee said to bee *such* and *such*:

[a] Omnia in divinis sunt unum, ubi non obviat relationis oppositio.

[b] Attributa Dei omnia ita in ipso sunt, ut sint ipsum; ita insunt, ut nihil antecedat, nihil subsequatur sed ex intellectione nostra [quæ perquã ambratilis est] alia aliis prius animo comprehenduntur. *Scalig. Exercc.* 365. 5. *Sect.* 6. [c] quæ de Deo dicuntur *Chronikoi*, relatione ad creaturas, & sic secundum accidens, non exprimunt mutationem in divina essentia, sed in creaturis factam. Negantur ergo de Deo accidentia realia, non autem prædicata accidentalia. Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus.

but[a]whatsoever *God* is, he is *such* & *same* by his *Essence*. By his *Essence* he *wise*, and therefore *Wisedome* it selfe: his *Essence* he is *good*, and therefore *go-nesse* it self: by his *Essence* he is *merci-* & therefore *mercy* it self: By his *Essence* *is just*, & therefore *Justice* it self, &c. word, God is *great* without *quantity*: *g-true* & just without *quality*: *mercifull* wi-out *passion*: an act without *motion*: *e-where* present without *sight*: without the *first* and the *last*: the Lord of all cr-tures, from whom al receive themselv and all the good they have; yet neit *needeth*, nor *receiveth* he any increase goodnes or happines from any other.

This is the plain *description* of God, far as he hath revealed himself to us his *Word*.

This doctrine, of all others, every t *practitioner of Piety must competently* kno & *necessarily* beleeve, for four *specially*

1. That we may *discerne* our true a onely *God*, from all *false gods* and *Ido* for the description of God, is proper [a] know onely to his *Church*, in who he hath thus graciously manifested him self.

2. To posses our hearts with a grea awe of his *Majesty*; whilest we *admire* hi for his *simplenesse* and *infinitenesse*: ad him for his *unmeasurablenes*, *unchangeab-nesse* and *eternity*: *seek wisdome* from h *understanding* and *knowledge*: *submit* o *selves* to his blessed will and pleasure: *lo him*, for his *love*, *mercy*, *goodnesse*, and *pa-tience*: *trust* to his *Word*, because of h *truth*: *fear* him for his *power*, *justice*, & *a-*

[a]Essentia divina identificat sibi omnia quæ sunt in divinis. *Bril. sep. 1. sent. dist. 1. quest. 5.*

Exhibet omnia, accipit nihil, ipsum igitur bonum est Deus ipse semper. *Tris. meg. ser. 2. Pim.*

[a]Psal. 147. 19, 20. Jer. 10. 25.

er: reverence him for his *holinesse*: and praise him for all his *blessednes*: and to depend al our life on him, who is the only Author of our *life*, *being*, and all the good things we have.

3. To *stirr us up* to imitate the *Divine Spirit* in his holy *Attributes*; and to bear, in some measure, the Image of his *wisedome*, *love*, *Goodnes*, *Justice*, *Mercy*, *Truth*, *Patience*, *Zeal* and *Anger* against sin, that we may be *wise*, *loving*, *good*, *just*, *mercifull*, *true*, *patient*, and zealous as our God is.

4. Lastly, that we may in our Prayers & meditations *conceive right* of his Divine *Majesty*, & not according to those grosse & blasphemous *imaginations*, which naturally arise in mens braines: as when they conceive God to be like an *old Man sitting in a chaire*: & the blessed *trinity* to be like that *tripartite Idol*, which Papists have painted in their Church-windowes.

When therefore thou art to pray unto God, let thine *heart* speak unto him, as to that [a] *eternall*, [b] *Infinite*, [c] *Almighty*, [d] *holy*, [e] *wise*, [f] *just*, [g] *mercifull* [h] *spirit*, and *most* [i] *perfect*, [k] *indivisible essence of three severall persons, Father, Son, & holy Ghost: who being* [l] *present in all places*, [m] *ruleth heaven and earth; understandeth* [n] *all mens hearts*, [o] *knoweth all mens miseries; and is onely* [p] *able to bestow on us all graces which we want; and to deliver all penitent sinners; who with faithfull hearts seek* [*for Christs sake*] *his help, out of al their afflictions and troubles whatsoever.*

[a] Psal. 90. 2. [b] 1. Ki 8, 27. [c] Gen. 17. 1. Job 15. 25. [d] Apo. 4. 8. and 15. 4. [e] Rom. 11. 33. and 16. 17. [f] Exod 34. 6, 7. Psalme 108. 4. and 103. 11. and 145. 8, 9. [g] Deut 32. 4. Gen. 8. 25. Psalme 145. 17. [h] John 4. 24. [i] Deut 32. 4. [k] 1. Joh. 5. 7. Mat. 3. 16. Mat. 28. 19. 2. Cor. 13. 14. [l] 2. Kin. 8. 17. Ps. 139 Jer. 23. 23. [m] Isa. 48. 16, 28. Dan. 4. 32. [n] 1. K. 8. 30 Jer. 17. 10. [o] Isa. 63. 16. [p] 1. Sam. 10. 15.

The ignorance of this true knowle… of God, makes many to make an Idol … the true God, and is the onely cause, wi… so many do professe all other parts … Gods worship & religion, with so mu… *irreverence* and *hypocrisie*. Whereas if th… did truly know God, they durst not b… come to his holy Service; and *commi*… serve him with *fear* and *reverence*: for … far doth a man fear God, as he knowe… him: and then doth a man *truly kn*… God, when he joynes *practice* to *specu*… *tion*: And that is,

First, when a man doth so acknowled… and celebrate Gods *Majesty*, as he ha… revealed himself in his word.

Secondly, when from the true & live… ly sence of Gods *Attributes*, there is bre… in a mans heart a *love*, *awe* and *confide*… in God: for, saith God himself; *If I be a*

Mal. 1. 6 *Father, where is my honour? If I be a Lord*

Psalm. 34. 9. *where is my fear? O taste and see, that the Lord is good! saith David.* He that has not by *experience* tasted his *goodness*, know… not *how good* he is. *He*, saith John, *tha…*

1. John 2. 4. *saith he knoweth God, and keepeth not his commandements, is a lyer, and the truth is not in him.* So far therefore as we *imitate God in* his *goodnesse, love, justice, Mercy, Patience*, and other Attributes, *so far do we know* him.

Thirdly, when with inward *groanes*, and the serious *desires* of our hearts, we *long* to attain to the perfect and plenary knowledge of his *Majesty*, in the life which is to come.

Lastly, this discovers how few there are, who do truly *know* God; for no man

know-

oweth God, but he that *loveth* him, & how can a man choose but *love* him, being the *Soveraigne good*, if he knew him? *Being the nature of God is to enamour men with the love of his goodnesse*; & whosoever loveth any thing *more then God, is not worthy of God*; and such is every one, who fuels the love and *rest* of his heart upon any thing *besides God*. If therefore thou doest beleeve that God is *Almighty*, why doest thou feare *Devils* and *enemies*, & not confidently trust in God, and crave his help in all thy troubles and dangers? If thou beleevest that God is *infinite*, how darest thou provoke him to *anger*? If thou beleevest that God is *simple*, with what heart canst thou *dissemble* & play the *hypocrite*? If thou beleevest that God is the *Soveraigne good*, why is not thy heart more setled upon him, thē on all *Worldly goods*? If thou doest indeed beleeve that God is a *just Judge*, how darest thou live so securely in sinne without repentance? If thou doest truely beleeve, that God is most *wise*, why doest not thou referr the events of *crosses* and *disgraces* unto him, who knoweth how to *turne all things to the best, unto them that love him*? If thou art perswaded, that God is true: why doest thou doubt of his promises? And if thou beleevest that God is *Beauty* and ‖ *Perfection* it selfe, why doest not thou make him alone the chiefe end of all thine *affections* and *desires*? for if thou lovest beauty, he is most faire: if thou desirest *riches*, hee is most *wealthy*: if thou seekest *wisedome*, he is most *wise*. Whatsoever *excellency* thou hast seen in any *creature*, it is

Rom. 8. 28.

‖ Si te habeam solum, sane ruat arduus æther, Tellus rupta suo dissiliatque loco.

nothing but a *sparke* of that, which *infinite* [a] *perfection* in God: and wh Heaven we shall have an *immediate* *munion* with God, we shall have the perfectly in him *communicated* unto Briefly, in all *goodnesse* he is *all* in *all* Love that one *good God*; and thou love him, in whom all the *good of* *nesse* consisteth. He that would there attaine to the *saving knowledge of* must learne to know him by *love*. *God is love*, and [c] *the knowledge* *love of God passeth all knowledge*. For knowledge besides to know [d] how *love God*, and to *serve him onely*, is noth upon *Salomons* credit, but [e] *vanity of* *nities, and vexation of spirit*.

Kindele therefore, O my *Lady*, nay, ther, O my [f] *Lord Charity*, the love thy selfe in my soule especially, see it was thy good pleasure that being reconciled by the blood of Christ should be brought, by the knowledge thy grace, to the *Communion* of thy glo wherein onely consists my *soveraigne* and happinesse for ever.

Thus by the light of his *owne Word* have seene the *backe parts of* JEHOV *Elohim*, ye eternall *Trinity*, whom *to bele* is saving *faith*, & *verity*. And unto wh from al *Creatures* in heaven and earth all *praise*, *dominion*, & *glory* for ever. *Am*

Thus farre of the knowledge of G *Now the knowledge of a* Mans selfe. *A* *first*, *of the* state of his misery and corru tion, *without renovation by Christ*.

[a] Creata omnia perfectius sunt in Deo quã in seipsis. *Dionys. de divin. cap. 6.*

[b] Ama unum illum bonum in quo omne bonum est, & sufficiat. *Anselm. in Proso. cap. 25.*

[c] Eph. 3. 19. 1. John 4. 8.

[d] Rép. *de Im. Christ. cap. 1.*

[e] Eccl. 1. 2, 17.

[f] Domina, immo Dominus Charitas, *Bern.* 17. 3, 20.

[g] Rom. 5. 9, 10. Jo 1. Cor. 15. 8.

Med

Meditations of the misery of a man, not re-
vealed to God in Christ.

O Wretched Man, where shal I begin to describe thine *endlesse* misery! thou art *condemned*, as soon as *conceived*; & *judged* to *eternall* death, before thou hast borne to a temporall life. A beginning indeede I finde, but no *end* of thy miseries. For when *Adam* and *Eve*, being created after Gods owne *Image*, and placed in Paradise, that they and their Posterity might live in a blessed state of life immortall, having Dominion of *all earthly creatures*, & onely restrained from the fruit of *one tree*, as a signe of their *subjection* to the Almighty Creator; though God forbade them this one small thing, under the penalty of eternall death; yet they beleeved the *Divels word* before the *Word of God*; making *God* [as much as in them lay] *a lyer*. And so being *unthankfull* for all the benefits which God bestowed on them, they became *maleconcented* with their present state, as if God had dealt *enviously* or *niggardly* with them & beleeved, that the *Devill* would make them partakers of far more glorious things, then *ever* God had bestowed upon them; & in their pride they fell into *high Treason* against the *most High*, and disdaining to be Gods subjects, they affected blasphemously to be *gods themselves*, equals unto God. Hence, till they repented, losing *Gods Image*, they became like unto the *devill*: and so all their posterity, as a *traiterous* brood, whilest they remain *impenitent*, like thee, are subiect in this life to all *cursed miseries*, and in the life to come, to the

to the *everlasting fire*, prepared for th
vill and his angels.

Lay then aside for a while thy *divi*
nities, and take a view with me
doleſull miſeries: which duely ſurvai
doubt not, but that thou wilt conc
that it is far better, never to have
tures being, then not to *be* by *Grace a*
ſitioner of religious *Piety*.

Conſider therefore thy miſery,
1. In thy *life*. 2. In thy *death*.
3. After *death*.

In thy life; 1. The miſeries accom
nying thy *body*.

2. The miſeries which deform thy

In thy death; the miſeries which
oppreſſe thy body and ſoul.

After death, the miſeries which
whelm both body & ſoul together in

And firſt, let us take a view of
miſeries which accompany thy bo
according to the four ages of thy *life*.
1. *Infancy*. 2. *Youth*. 3. *Manhood*. 4. *Old*

1. *Meditations of the myſery of Infancy.*

WHat waſt thou being an *infant*,
a *brute*, having the ſhape of a
was not thy *body* conceived in the he
luſt, the ſecret of ſhame, and ſtain of
ginall ſin? And thus waſt thou caſt na
upon the earth, all imbrewed in the
of filthineſſe (filthy indeed; when the
of God, who diſdained not to take on h
mans *nature*, and the infirmitys there
yet thought it unbeſeemed his holine
be conceived after the ſinfull manner
mans conception.] So that thy moth
was aſhamed to let the know the man
there

ereof: What cause then hast thou to
oast of thy *birth*, which was a *cursed* pain
o thy mother, & to thy self the *entrance*
to a troublesome life? the greatnesse of
hich miseries, because thou couldest
ot utter in words, thou diddest expresse,
well as thou couldest, in weeping tears.

2. *Meditations of the miseries of Youth.*

What is *Youth*, but an untamed *beast*?
all whose actions are *rash* & rude,
ot capable of good counsell when it is
iven: & *Ape-like* delighting in nothing
ut in toyes and babies? Therefore thou
o sooner beganst to have a little strength
nd discretion, but forthwith thou wast
ept under the rod, and fear of Parents &
Masters: as if thou hadst been born to
ive under the *discipline of others*, rather
hen at the *disposition* of thine *own will*.
No tired horse was ever more willing to
e rid of his burthen, then thou wast to
et out of the servile estate of this bon-
age. A state not worthy the description.

3. *Meditations of the miseries of Manhood.*

What is *Mans* state, but a Sea, wher-
in, as waves, *one* trouble ariseth in
the neck of *another*: the latter *worse* then
the former? No sooner didst thou enter
into the *affaires* of this world, but thou
wast inwrapped about with a *cloud of mi-
series*. Thy *flesh* provokes thee to *lust*, the
world allures thee to pleasures, & the *de-
vill* tempts thee to all kinde of sins; *feares
of enemies* affright thee, *suites in Law* doe
vex thee, *wrongs* of ill neighbours do op-
presse thee, cares for wife and children do
consume

consume thee, and *disquietnesse* 'tw
pen *foes* and false *friends*, do in a m
confound thee: Sin stings thee *within*
tan layes snares before thee. Cons
of sins past doggeth behinde thee,
adversity on thy left hand frets thee;
prosperity on thy right hand flatters
over thy head Gods vengeance due
sin, is ready to fall upon thee: and
thy feet, *Hells mouth* is ready to sw
thee up. And in this *miserable* estate
ther wilt thou go for rest and comf
the house is full of *cares*; the field f
toyl; the countrey of *rudenesse*; the ci
factions; the court of *envy*; the chur
sects; the Sea of *pyrates*; the land o
bers. Or in what *state* wilt thou live,
wealth is envied, and *poverty* contem
wit is distracted, and *simplicity* is deri
Superstition is mocked, and *Religion* is
spected? *Vice* is advanced, & vertue is
graced? O with what a *body of sin* art
compassed about in a *world of sinfulness*
what are thine *Eyes*, but *windows* to be
vanities? What are thine *ears*, but
gates, to let in the streames of iniqu
What are thy *senses*, but *matches* to
fire to thy lusts? What is thine *Heart*,
the *Anvill*, whereon *Satan hath* for
the ugly shape of all lewd affections?
thou *nobly* descended? thou must put
self in perill of *forraine wars*, to get
reputation of *Earthly honour*; ostenti
hazard thy *life* in a desperate combat,
avoid § aspersion of a Coward. Art th
born in *meane* estate? Lord! what pai
and drudgery must thou indure at *h*
& abroad, to get maintenance? & all p
h

ps scarce sufficient to serve thy necessi-
; & when, after much service & labour,
man hath got something, how little cer-
ty is there in that which is gotten? se-
ng thou seest by daily experience, that
who was *rich* yesterday, is to day a
ger; he that yesterday was in health, to
y is *sicke*; he that yesterday was *merry* &
ghed, hath cause to day to *mourn* and
p; he that yesterday was in favour, to
y is in disgrace: and he who yesterday
s *alive*, to day is *dead*: & thou knowest
t *how soon*, nor in *what manner* thou
alt die thy self. And who can enume-
ate the *losses*, *crosses*, *griefs*, *disgraces*, *sick-
sses* & *calamities* which are incident to
sfall man? To speake nothing of the
ath of friends and children, which of-
times seemes to be unto us far more
tter then present death it self.

Meditations of the misery of old age.

WHat is old *age*, but the *receptacle* of
all *maladies*? for if thy lot be to
ow thy *dayes* to a long *date*, in comes
old bald-headed *age*, stooping under *do-
ge*, with his *wrincled* face, *rotten* teeth, &
king breath: *teasty* with choler, *withered*
with drinesse, *dimmed* with blindnes, *ob-
ded* & deafnes, *overwhelmed* with sick-
es, & *bowed together* with weaknes, having
use of any sense, but of the sense of
pain: which so racketh every member
of his body, that it never easeth him of
grief, till he hath thrown him down to
his *grave*.

Thus far of the miseries which accom-
pany the body. Now of the miseries &
accompany the soul chiefly in this life.

Medita-

Meditations of the misery of the so in this life.

THe misery of thy soul will m vidently appeare, if thou wi consider,

1. The *felicity* she hath lost.

2. The *misery* which she hath pulle on her self by sinne.

1. The *felicity lost*, was first the tion of the *Image of God*, whereb soule was like unto God in[a] *know* enabling her perfectly to understan *revealed will of God.* 2. *True holinesse*, which she was free from all profan *rous.* 3. *Righteousnesse*, whereby she able to incline all her naturall *power* to frame uprightly all our *actions*, ceeding from those *powers*. With the of this *divine Image*, she lost the *lo* God, & the blessed *communion* which had with his *Majesty*; wherein consi her *life*, & *happinesse*. If the losse of *ea ly* riches vex thee so much: how sh not the losse of this *divine treasure* plex thee much more?

2. The miseries which she pulled on *her self*, consists in two things:

1. *Sinfulnesse*. 2. *Cursednesse*.

1. *Sinfulnesse* is an universall corru on, both of her *Nature* and *actions*: her [a] *Nature* is infected with a *pro* to every sin continually, the [b] *Mind* stuffed with *vanity*, the [c] *Understandi* darkned with *ignorance*, the [d] *Will* ab eth nothing but vile and *vain things*: her [e] actions are evill: yea this deform ty is so *violent*, that oftentimes in the generate soul, the *Appetite* will not ob

[a] Col. 3.10. Rom. 12.2.

[a] Eph. 2. 3. Gen. 5.3

[b] Rom 12.1. Ephes. 4.17.

[c] 1. Cor 2.14.

[d] Phil. 1.3.

[e] Rom 3.12. Rom. 7.10.

the government of *Reason*, and the *Will* yeeldereth after, & yeelds consent to sinfull motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* soul, which still remaines in her naturall corruption? Hence it is, that thy wretched *Soul* is so deformed with *sinne*, defiled with *lust*, polluted with *filthinesse*; outraged with passions, overcarryed with affections, pining with *envy*, overcharged with *gluttony*, surquendred with *drunkennesse*, boyling with *revenge*, transported with *rage*, and the glorious *Image* of God transformed to the ugly *shape* of the [a] *Devill*, so far as it once [b] *repented the Lord, that ever he made man.*

From the former flowes the other part of the *Soules misery*, called [c] *cursednesse*, whereof there are two degrees.

1. *In part.* 2. *In fulnesse thereof.*

1. *Cursednesse in part* is that, which is inflicted upon the Soul in life and death, and is *common* to her with the body.

The *cursednes* of the soul in *life*, is the *wrath of God*, which lyeth upon such a creature, *so far*, as that *all* things, not *onely calamities*, but also very [d] *blessings* and [e] *graces* turn to ruine. [f] *Terrour of conscience* drives him from God and his service, that he dares not come to his presence and ordinances; but is [g] *given* up to the [h] *slavery* of *Satan*, and to his own *lusts*, and vile *affections*.

This is the *cursednesse* of Soul in *life*: now followes the *cursednesse* of the Soul and body in death.

[a] John 8.14.
[b] Gen. 6. 6.
[c] Deut 27.26. Gal. 3. 10.
Psal. 119 21.
[d] Rom 2.2,3. Jer. 28. 13.
[e] Isai. 28.13.
[f] Gen. 38.20. & 4. 14. Heb. 2. 25.
[g] Rom 1.21. 2.4.26.
[h] Eph 2.2. Col. 1. 1.13.

Meditations of the misery of the Bod
Soule in death.

AFter that the *aged man* hath
flicted with long ſickneſſe,
ving endured the brunt of
ſhould now expect ſome eaſe, in
Death (Natures *ſlaughterman*, Gods
& hels *Purveyour*) and looke the *old*
grim and black in the face, and
pitying his *age*, nor regarding his
endured dolours, will not be hired to
beare either for ſilver or gold: na
will not take, to ſpare his life, *skin*
skin, and all that the old man hath:
ſhatters all the principall parts of his
dy, and arreſts him to appear befor
terrible Judge. And as thinking tha
old man will not diſpatch to go with
faſt enough: Lord! how many da
alanties doth he ſhoot thorow him
ches, *aches*, *cramps*, *fevers*, *obſtru*
theumes, *ſtegmes*, *collicks*, *ſtone*, *winde*

Oh what a *ghaſtly ſight* it is, to ſee
then in his bed, when *Death* hath
him his *mortall* wound! what a *cold ſ*
over-runs all his body? what a *tre*
poſſeſſes all his members? the *head* ſi
eth, the *face* waxeth pale, the *noſe* bl
the *nether-jaw-bone* hangeth down
eye-ſtrings breake, the *tongue* falteret
breath ſhortneth, and ſmelleth ear
the *throat* rattleth, and at every gaſ
heart-ſtrings are ready to break a ſun

Now the miſerable ſoul *ſenſibly*
ceiveth her earthly body to begin to
for as towards the *diſſolution* of the
verſall frame of the great *world*, the
ſhall be turned into darkneſſe, the

o blood, and the *Starres* shall fall from ven, the *Aire* shall be full of storms, l flashing Meteors, the *Earth* shal trem- , & the *Sea* shall roare, and *mens hearts* ll faile for feare, expecting the end of h sorrowfull *beginnings*: So towards *dissolution of man*, (which is the little rld) his *Eyes*, which are as the *Sun* & *Moone* loose their light, and see nothing t blood-guiltinesse of sin; the rest of *Senses*, as *lesser Starrs*, do one after a- ther fail and fall: his *Minde*, *Reason*, & *mory*, as heavenly *powers* of his soule, e shaken with fearfull stormes of *de- ire*, and fierce flashings of *Hell fire*; his rthly body begins to shake and trem- , and the *humours* like an overflowing , roare and rattle in his throat, still pecting the woefull *ends* of these dread- l *beginnings*.

Whilest he is thus summoned to ap- are at the great *Assizes* of *Gods* Judge- ent, behold, a *Quarter-Session*, & Goal- livery is held within himselfe; where *reason* sits as Judge, the *Devill* puts in a ll of inditement, as large as that Book *Zachary*: wherein is alleadged all thy *ill deeds*, that ever thou hadst *committed*, nd al the *good deeds* that ever thou hadst *mitted*, and all the curses and judgments, hat are due to every sin. Thine *own con- ience* shall accuse thee, and thy *Memory* hall give bitter evidence, & *Death* stands t the *Bar* ready, as a cruell *Executioner*, o dispatch thee. If thou shalt thus con- emn *thy selfe*, how shalt thou escape the ast condemnation *of God*, who knowes ll thy misdeeds better then thy selfe? Zach. 5.2. Ezech. 2.10. 1. Joh. 3.20.

Fain wouldest thou put out of thy m
the *remembrance* of thy wicked deeds,
trouble thee: but they *flow faster* into
remembrance, and they will not be p
away, but cry unto thee, *We are thy*
and we will follow thee. And whilest
soul is thus *within*, out of peace & or
thy children, wife, & friends, trouble
as fast, to have thee put thy *goods* in
some crying, some craving, some p
ing, some chearing; all like flesh-
helping to make thy *sorrows* more *so*
full. Now the *Devils*, who are come fr
Luke 12.20. *Hell to fetch away thy soul*, begin to ap
to her; and wait, as soon as shee co
forth, to take her, & carry her away.
she would within, but that shee feeles
body begin *by degrees to die*: & ready,
a *ruinous house*, to fall upon her h
Fearfull she is to come forth, becaus
those *Hell-hounds*, which waite for
comming. Oh, she that spent so m
dayes and nights in vain and idle *pas*
would now give the *whole world* if
had it, for *one houres* delay, that she mi
have space to repent, and reconcile
self unto God. But it cannot be, beca
her *Body* which joyned with her in
actions of sin, is altogether now unfit
joyn with her in the exercises of repe
tance: and repentance must be of
whole man.

Now she seeth that all her *pleasures*
gone, as if they had never been: and th
but onely *torments* remain, which *are*
shal have end of *being.* Who can suffi
ently expres her *remorse* for her sins *p*
her *anguish* for her *present* misery, a
b

her terrour for her torment to come?

In this extremity, she lookes every where for help, & she finds her self every way *helplesse*. Thus in her greatest misery (desirous to heare the *least* word of comfort) she directs this, or the like speech unto her eyes: *O Eyes*, who in times past were so *quick-sighted*, can ye *spie* no *comfort* nor any way how I may escape this dreadfull danger? But the *Eye-strings* are *broken*, they cannot see the *candle* that burneth before him: not discerne whether it be day or night.

The soul, finding no comfort in the *Eyes*, speaks to the *Eares*: *O Eares*, who were wont to recreate your selves, with hearing new pleasant *discourses*, and Musicks sweetest *harmony*; can you hear any *news* or *tidings* of the least comfort for me? The *Eares* are either so *deaf*, that they cannot hear at all: or the sense of hearing is grown so weak, that it cannot endure to heare his deareſt friends to speak. And why should *these eares* heare *any tidings* of joy in *Death*, who could never abide to heare the *glad tidings* of the *Gospell* in his *life*? The *Eare* can minister no *comfort*.

Then she intimates her griefe unto the *Tongue*. Oh *Tongue*, who wast wont to *brag* it out with the *bravest*, where are now thy big and daring *words*? now (in my greatest need) canst thou *speake* nothing in my *defence*? Canst thou neither *daunt* these Enemies with *threatning words*, nor *entreat* them with *faire speeches*? Alas, the *Tongue* two dayes agoe lay *speechlesse*: It cannot in his *greatest* extremity either *call* for a *lit-*

tle drink, or desire a friend to *take* [illegible] with his finger the *flegme*, that is rea[illegible] *choake him*.

Finding here no hope of helpe, [illegible] speaks unto the *Feet*, Where are ye[illegible] *feet*, which sometimes were so nimbl[illegible] *running*, can you *carry* me no where [illegible] of this dangerous place; the feet are [illegible] *dead* allready: If they be not *stirred* [illegible] cannot *starre*.

Then she directs her speech unto [illegible] *hands*: O *hands*, who have beene so [illegible] approved for manhood, in *peace*, & [illegible] and wherewith I have so *often* defi[illegible] my *selfe*, and offended my *feet*; never [illegible] I more need then now. *Death* looke[illegible] grim in the face, & kils me, *Hellish* [illegible] waite about my bed to *devoure* me: h[illegible] *now* or I perish for *ever*. Alas, the h[illegible] are so *weake*, and doe so *tremble*, that t[illegible] cannot reach to the *mouth* a *spoonefu*[illegible] supping, to releeve languishing *nature*.

The *wretched* soule seeing her selfe [illegible] *desolate*, and altogether destitute [illegible] friends, help and comfort? and know[illegible] that *within an houre* she must be in *e*[illegible] *lasting paines*, retires her selfe to the he[illegible] (which of all members is *primum viv*[illegible] *& ultimum morietur*) from whence she [illegible] kes this *doleful lamentation* with her sel[illegible]

The dolefull lamentation of the reprobate soule at the point of death.

O miserable *caytife*, that I am: How [illegible] the *Sorrowes of death compasse me*! *How* [illegible] *the flouds of Belial make me afraid*! He[illegible] have, *indeed*, the snares both of the [illegible] and *second* death overtaken me at *once*! [illegible] how *suddenly* hath *Death* stolne upon [illegible] with insensible degrees! Like the *Sun* [illegible] which the *Eye* perceives not to mo[illegible] thou[illegible]

though it be moſt ſwift of *motion*. How doth *Death* wreake on me his *ſpite*, without *pitty*! The God of *mercy* hath utterly forſaken me: and the *Devill*, who *knowes* no *mercy*, waits for to take me. How often have I beene warned of this *doleſull day*, by the faithfull *Preachers* of Gods Word, and I made but a *jeſt* thereat? What profit have I now of all my *pride*, *fine houſes*, *and brave apparell*? What is become of the ſweet reliſh of al my *delicious* fare? All the *worldly goods* which I ſo careſully gathered, would I now give for a good Conſcience, which I ſo carelelly neglected. And what *joy* remaines now, of all my former fleſhly *pleaſures*, wherein I placed my chiefe *delight*? Thoſe *fleſhly* pleaſures were but *deceitfull* dreames, and now they are paſt like *vanishing ſhadowes*: but to thinke of thoſe *eternall paines*, which I muſt endure for thoſe *ſhort pleaſures*, *paines* me as *Hell*, before I enter into *Hell*. Yet juſtly I confeſſe, as I have *deſerved*, I am *ſerved*; that being made after *Gods Image*, a *reaſonable ſoule*, able to *judge* mine owne eſtate, and having mercy ſo often *offered*, and I *invited* to receive it: I neglected *Gods grace*, and preferred the *pleaſures of ſinners*, before the religious care of *pleaſing God*: lewdly ſpending my *ſhort time*, without conſidering what accounts I ſhoulde make at my *laſt end*. And now *all* the *pleaſures* of *my life* being put together, countervaile not the leaſt part of my *preſent paines*. My *joyes* were but *momentary*, and gone, before I could ſcarce *enjoy* them: my miſeries are *eternall*, and *never*

shall know end. Oh that I had spent
houres that I consumed in carding, di
playing, and other vile exercises, in
ding the Scriptures, in hearing Sermons
receiving the Communion, in weeping fo
sinnes, in fasting, watchings, praying,
in preparing my soule, that I might
now departed in the assured hope of e
lasting salvation! O that I were now
begin my life againe! how would I c
temne the world, and the vanities there
how religiously and purely would I le
my life! how would I frequent the cl
and sanctifie the Lords Day! If Sa
should offer me all the treasures, Pl
sures, and promotions of this world,
should never entice me to forget the
rours of this last dreadfull houre. But,
corrupt carkasse, & stinking carrion! H
hath the Divell deluded us? and ha
have we served and deceived each oth
& pulled swift damnation upon us bo
Now is my case more miserable, th
the beast that perisheth in a ditch: for
must goe to answer before the Judgeme
seate of the righteous Judge of Heave
and Earth; where I shall have none t
speake for mee: and these wicked fien
who are privy to all my evill deeds, wi
accuse me, and I cannot excuse my self
My owne heart already condemnes me,
must needs therefore be damned befor
his Judgement seat: & from thence be cu
ried by these infernal fiends, into that ho
rible prison of endlesse torments, and u
ter darknesse: where I shall never mor
see light, that first most excellent thing
that God made. I who gloried heereto-

fore

in being a *libertine*, am now *inclo*
n the very *clawes* of Satan: as the
bling *Partridges* within the griping
s of the ravenous *falcon*: where shall
ge to night; and who shall bee my
panions! Oh *horrour* to thinke! O
to consider! *Oh cursed be the day,*
in I was borne, and let not the day,
in my mother bare me, be blessed. Cursed
e man that shewed my Father, saying,
Childe is borne unto thee, and comforted
. Cursed be that man, because he slew me
Oh that my Mother might have beene
grave, or her wombe a perpetuall concep-
. How is it that I came forth of the
e, to endure these hellish sorrowes! and
my dayes should thus end with eternall
e! Cursed be the day that I was first
nd to so *lewd a body*: O that I had but
ch favour, as that I might *never see*
e more! Our *parting* is bitter & dole-
l! but our *meeting* againe, to receive
that dreadfull day the *fulnesse* of our
erved vengeance, will bee farre more
ible and *intolerable*. But what meane
thus [by *too* late lamentation] to seeke
prolong time? My *last houre* is come: I
eare the *heart-strings* breake: this filthy
use of Clay fals on my heade: heere is
ther hope, helpe, nor *place* of any longer
bding. And must I needs be gone: thou
filthy carkasse, Oh *filthy carkasse*, with *fare-*
ll fare-well, I leave thee: And so all trem-
bling she cometh *forth*, and *forthwith* is
ized upon by *Infernall fiends*, who carry
er with a violence *torrenti simili*, to the
bottomelesse Lake that burneth with *fire*
and brimstone: where she is kept as a *prise-*
ner

Apoc. 21.8. Jude vers. 6. 1. Pet. 3.19.

ner in torments, till the *generall* ... ment of the *great Day:*

The loathsome *carkasse* is after... laid in the *grave*. In which action ... most part, the *dead bury the dead:* ... They who are dead in sinne, bury ... who are dead for sin. And thus the ... lesse: and unregenerated *worldlings*, ... made *Earth* his *Paradise*; his *Belly* ... *God*; his *Lust* his *Law*: and as in ... he sowed *vanity*, so he is now *dead* ... reapeth *misery*. In his *prosperity* he ... lected to serve God: in his *adversity* ... refuseth to save *him*: & the *Divell*, ... he *long* served, now at length payes ... his wages. *Detestable* was his life, *de... ble* his death. The *Divell* hath his ... the *grave* hath his *carkasse*: in which ... of corruption, *den* of death, and *dun...* of sorrow, let us leave the miserable ... *tife*, rotting with his mouth ful of ... his belly full of wormes, and his cark... full of stinck; expecting a fearefull ... *rection*, when it shal be reunited with ... soule; that as they sinned together, ... they may be eternally tormented to... ther.

Thus farre of the miseries of the ... *and body* in death, which is but *curse... in part*: now followes the *fulnesse of cur... sednesse*: which is the misery of the ... *and body* after death.

Meditations of the misery of a man after death, which is the fulnesse of cursednesse.

THe *fulnesse of cursednesse* [when is ... upon a *creature*, not able to bear ... the burnt thereof] *presseth* him down ... the

[a] Luke 8.35. & 16.23.
[b] 1 Thes. 1.10.
[c] Mat. 23.33.
[d] Luke 16.12, 13. 1. Pet. 3.19. Iude v. 6.7. Acts 7.5.

Post-quam anima de corpore est egressa: subito Judicii Christi de salute cognoscit. Aug. l. 1. de anim. & ejus orig. c. 4 Hier Epi. ad Pannat. Anima damnata continuo invaditur a Damonibus qui crudelissime eam rapientes ad infernum deducunt, Cyrill. Alex. in orat. de exit. anim. Matt. 5.34. and 23.31. Luke 12.30 Luke 16.12. 1. Pet. 3.19. Iude v. 7. Luke 16.14. Luke 1.31. [a] 2. Pet. 4.9. Iude v. 6. Apoc. 11.8.

as bottomlesse [a] deepe of the endlesse [b] wrath of *Almighty God:* which is called the [c] *damnation of hel.* This *fulnesse* of [illegible]sednesse is either *particular* or *general.* *Particular*, is that which in a lesse measure of fulnesse, lighteth upon the [d] [illegible]ol *immediately*, as soon as she is separated from the body. For in the very *instant* of dissolution, she is in the sight and presence of God: For when she ceaseth to see with the organe of *fleshly eyes*, shee seeth after a spirituall manner, like *Stephen*, who saw the *glory of God*, and *Iesus standing at his right hand*: or, as a man, who being *blind-borne*, and *miraculously* restored to his sight, should see the *Sun*, which he never saw before. And therby the *testimony* of her owne *Conscience*, *Christ* the righteous *Iudge*, who knoweth all things, *maketh* her, by his *omnipresent power*, to understand the doome and Judgement that is due unto her sinnes, and what must be her *eternall* state. And in this manner standing in the *sight* of Heaven, not fit for her *vncleannes* to come into heaven: she is said to stand before § *Thrin of God.* And so forthwith she is carried by the *evill angels*, [a] who came to fetch her with violence into *Hell*, where shee is kept as in a *Prison*, in *everlasting paines* and *chaines*, *vnder darknesse*, *unto the*

judge-

judgement of the great Day. But not in
extremity of torments, which she sh
nally receive at the last day.

The *generall* fulnesse of *cursednesse*
a *greater* measure of *fulnesse*, which
bee inflicted upon both thy [b] *Soule*
Body, when by the mighty pow
Christ [the *supreme Judge* of heaven
earth] the one shalbe brought out of
[c], and the other out of the *Gra*
Prisoners, to receive their dreadful do
according to their evill *deeds*.
shall the Reprobate, by the roarin
the *Sea*, the quaking of the *Earth*,
trembling of the *Powers* of Heaven,
terrours of *Heavenly signes* bee drive
the worlds end, to their wits end!
what a woefull salutation will there
betwixt the damned *Soule* and *Body*
their reuniting at that terrible Day!

O sinke of *Sin*, O lump of *filthin*
(will the *Soul* say unto her *body*] how
I compelled to re-enter into thee, no
into an *Habitation* to rest, but as a *Pr*
to be tormented together! how dost th
appeare in my sight like *Jephthe's* dau
ter, to my great torment! Would G
thou hadst perpetually *rotted* in the gr
that I might never have seen thee ag
How shall we be *confounded* together,
heare before *God*, *Angels* & *men*, lay op
all those *secret sins*, which we *committed*
gether! Have I lost *Heaven*, for the lo
of such a stinking *carrion*? Art thou
flesh, for whose pleasures I have yeel
to commit so many fornications? O
thy *Belly*, how became I such a *fool* as
make *thee* my *God*? How mad was I

[b] *Dan.* 12.1. 1. *Ioh.* 5,18.19

[c] *Apoc.* 20,23.

Matt. 24.29. *Luke* 21. 24,25.

The damned soules Apostrophe to her body at their second meeting.

mentany joyes, to incurr these torments of eternall paines! *Yee rocky and mountains why skip ye so like Rams*, Psal. 114. 4. and *fall not fall upon me, to hide me from the face of him, that comes to sit on yonder throne; for the great Day of his wrath is come, and who is able to stand?* Apoc. 5, 15, 17. *Why trembleſt thou thus, O earth, at the preſence of the Lord*, and wilt not open thy mouth, and ſwallow me up; as thou didſt *Korah*, that I be ſeene no more?

O *damned furies!* I would ye might, without delay, tear me in *pieces*, on condition that you would tear me unto nothing! But whileſt thou art thus in vaine bewayling thy miſery, the *Angels* hale thee violently away from the brinke of thy grave, to ſome place neere the Tribunall ſeate of *Chriſt*; where being as a curſed Goate, ſeparated to ſtand beneath, on Earth, as on the *left hand* of the Judge: *Chriſt* ſhall rip up al the *benefits* he beſtowed on thee, and the *torments*, he ſuffered for thee, and all the *good deedes* which thou haſt *omitted*, and all the *vnprofitable villanies* which thou didſt *commit* againſt him and his holy *Lawes*. Matt. 13 41. Matt. 25 31.

Within thee thine owne *conſcience* [more then a thouſand witneſſes] ſhall *accuſe* thee: the *Divels*, who tempted thee to all thy lewdneſſe, ſhall on the *one ſide* teſtifie with thy *conſcience* againſt thee: and on the *other ſide* ſhall ſtand the *Holy Saints* and *Angels* approving *Chriſts* Juſtice, and deteſting ſo *filthy* a creature. *Behinde thee* an hydeous noiſe of innumerable fellow-damned *Reprobates* tarrying for thy *company*. *Before thee* all the world, [a] *burning* in-

[a] Anſelm. *lib. Medit.*

in flaming fire. *Above thee* an ireful ... of deserved vengeance, ready to ... nounce his *sentence* upon thee. *Be... thee*, the fiery and sulphureous mou... the *bottomlesse pit*, gaping to receive ... In this wofull estate, to *hide* thy sel... be *impossible*, for on that condition, ... wouldest [b] wish that the greatest ... might *fall* upon thee: to *appeare* will ... *unsterable*, and yet thou must stand ... to receive with other Reprobates ... thy sentence: *Depart from me ye cursed ... everlasting fire, prepared for the devill ... his angels.*

[b] Apo. 6.16.17.

Depart from me] there is a *separa...* from all joy and happinesse.

Bonavent.

Ye cursed] there is a black and dire... *Excommunication.*

Fostil. Dom. 3. post Pent. Serm. 2.

Into fire] there is the cruelty of *pai...*

Everlasting] there is the perpetuity ... *punishment.*

Prepared for the devill and his angels] ... are thy *infernall* tormenting, and torme... ted *companions.*

O terrible sentence! from which ... condemned cannot *escape*: which bei... pronounced, cannot possibly be *with...* against which a man cannot *except*; ... from which a man can no where *appe...* So that to the damned nothing remai... but hellish torments, which knowes ... ther ease of pain, nor end of time. Fr... this *Judgement-seat*, thou must be thr... by *Angels*, [together with all the da... ned *Devils* and *Reprobates*] into the ... *tomlesse lake of utter darknesse*, that perp... tually burns with *fire & brimstone*. When ... upon as thou shalt be thrust, there ...

Apoc. 21.8.

such *weeping*, *teares* and *wailing*, that ery of the company of *Core*, *Dathan*, d *Abiram*, when the earth swallowed em up, was nothing comparable to is howling: nay, it will seem unto thee *Hell*, before thou goest into *Hell*, but heare it.

Into which bottomlesse *lake*, after that hou art once *plunged*, thou shalt ever be *sinke* down, and never meete a bottom: nd in it thou shalt ever *lament*, & none hall *pity* thee; thou shalt alwayes *weep* or pain of the fire, and yet gnash thy eeth for the extremity of cold. Thou halt weep to think, that thy miseries re past remedy: Thou shalt weepe to hink, that to repent is to no purpose: thou shalt weepe to think, how for the hadowes of short *pleasures* thou hast incurred these *sorrowes* of eternall *paines*: thou shalt *weepe*, to see, how that *weeping* it selfe can *nothing* prevaile: yea in *weeping* thou shalt *weepe more* teares, then there is *water in the Sea*; for the *water* of the Sea is *finite*, but the weeping of a Reprobate shall be *infinite*. *Bonaventu.*

There thy *Lascivious Eyes* shall be afflicted with sights of *ghastly spirits*, thy *curious Eares* shall bee affrighted with hideous noise of *howling Divels*; and the gnashing teeth of *damned Reprobates*: thy *dainty Nose* shall bee cloyed with noysome stench of *Sulphur*: thy *delicate Taste* shall be pained with intolerable *hunger*: thy *drunken Throat* shall be parched with unquenchable thirst: thy *Minde* shall be tormented, to thinke how for the love of *abusive pleasures*, which perished ere they bud-

budded; thou so foolishly lost ... joyes, and incurredst *hellish paines*, ... last beyond eternitie. Thy *conscience* ever sting thee like an Adder, when ... thinkest how often Christ by his Pr... ers offered thee *remission of sinnes*, ... *Kingdome of Heaven* freely unto th... thou wouldest but *beleeve and repent* ... how easily thou mightest have obt... mercy in those dayes; how neere ... was many times to have *repented*, ... didst suffer the devill and the world ... keepe thee still in *impenitency*, and ... the *day* of mercy is now past, and ... never *dawne* again.

How shall thy understanding be ... ed, to consider, how for *momentany* ... thou hast lost the *eternall Treasure*, ... changed heavens felicitie, for hels ... ry: where every part of thy body ... out intermission of paine, shall be ... nually tormented a like.

In these *Hellish-torments*, thou shalt ... for ever deprived of the *Beatificall* ... of God, wherein consists the *severall good*, and life of the soule. Thou shalt ... ver see light, nor the least *sight* of joy, ... lie in a perpetuall *Prison* of *utter darkn...* where shall be no *order*, but *horror*: ... *voice*, but of *blasphemers* and *howlers*: ... *noise*, but of *tortures* and *tortured*: no *sou...* but of the *divell* and his *angels*, who be... tormented themselves, shall have no ... ther *ease*, but to wreake their fury in ... *menting* thee: Where shall bee *punish...* without *pitie*: *misery*, without *comfort*: ... *chiefe*, without *measure*: *torment*, witho... Mark. 9. *ease*, where the *Worme dyeth not*, and ...

fire is never quenched: where the wrath of God shal seaze upon thy soul & body, as the flame of fire doth on the lump of pitch, or *brimstone*: In which flame thou shalt ever be burning, & never consumed: ever dying, & never dead: ever roaring in the pangs of death, & never rid of those pangs, nor knowing end of thy *paines*. So that after thou hast endured them so many thousand yeares, as there are *grasse* on the *earth*, or *sands* on the *sea-shore*: thou art no *nearer* to have an end of thy torments, then thou wast the first day that thou wast cast into them: yea, so far are they from ending, that they are ever but beginning. But if after a *thousand times* so many *thousand yeares*, thy damned soule could but conceive a hope, that those her torments should have an end: this would be *some* comfort to think, that at *length* an end will come. But as oft as the *Minde* thinketh of this word *Never*, it is *as another Hell*, in the *midst of* hell.

This thought shall force the damned to cry, *ovai, ovai*, as much as if they should say *ovk ari, ovk ari*, O Lord, *not ever, not ever* torment us thus. But their *consciences* shal answer them as an Eccho, *ari, ari*, ever, ever. Hence shal arise this dolefull *ovai*, wo & alas for evermore.

This is that *second death*, the *general perfect fulnesse of all cursednes* & misery which every damned Reprobate must *suffer* so long as God and his saints shal enjoy *bliss* and *felicity* in Heaven for evermore.

Thus far of the misery of man in his estate of corruption, unlesse that he be renewed by grace in Christ.

Now follows the *knowledge* of *Mi-*
self, in respect of his state of regenera-
by *Christ*.

Meditations of the state of a Christia-
reconciled to God in Christ.

NOw let us see, how *happy* a *godly* m-
is, in his state of *renovation*, being
conciled to God in Christ.

The *godly man*, whose corrupt natu-
renewed by grace in Christ, and becom-
new creature, is blessed in a threefold
spect. First, in his life. Secondly, In
death. Thirdly, After death.

1. His blessednes during his life, is
in part, and that consists in seven thi-

1. Because he is *conceived* of th. [a]
rit, in the womb of his [b] *Mother* § *Chr-*
& is [c] *born, not of blood, nor of the wil-*
the flesh, nor of the will of Man, but of G-
who in *Christ*, is his [d] *Father*: So that
[e] *Image of God his Father*, is renewe-
him every day more and more.

2. He hath, for the *merits* of *Christ*
ferings, all his sins, *originall* and *act-*
with the guilt and punishment belong-
to them, [f] freely and fully *forgiven*
to him, and all the [g] *righteousne-*
Christ, as freely and fully *imputed* t-
him: and so God is [h] *reconciled* t-
him: and [i] *approveth* him as *righteou-*
his sight and account.

3. He is *freed* from *Satans* [k] *bondag-*
is made a [l] *brother* of Christ, a *fellow* [m]
heire of his heavenly kingdome: an-
spirituall [n] *King*, and *Priest*, to offer

[a] Job 3.5. [b] Gal. 4.6. [c] Joh. 1.13. [d] Gal 4.6,7. 2. Cor. 9.8. [e] Eph 4.2,3.13 Col. 3. 10. [f] Rom 4.8,25. Rom. 8. 1,2. 1. Pet. 2.24. [g] Rom 4.5,19. [h] 2. Cor 5. 19. [i] Rom 8.33,34. [k] Acts 16.18. [l] John 20.7. Rom.8.25. [m] Rom.8.17. [n] Apoc.1.6.

[o]

[o] *Spiritual Sacrifices to God by Jesus Christ.*

4. God *spareth* him, as a *man spareth his own son that serveth him.* And this sparing consists, In

I. Not taking notice of every fault, but *bearing* with his infirmities, *Exod.* 34. 5, 7. A loving *Father* wil not cast his *child* out of dores in his sickneſſe.

II. Not making his *punishment* when he is *chastened*, as great as his deserts. Pſ. 103. 10.

III. *Chastening* him *moderately*, when he seeth that he will not by any other meanes be reclaimed, 2. *Sam.* 7. 14. 15. 1. *Cor.* 11. 32.

IV. *Graciously* accepting his *endeavour*, notwithstanding the imperfection of his obedience; and so preferring the willingneſſe of his minde, before the worthines of his work, 2. *Cor.* 8. 12.

V. Turning the curses which he deserved, to *crosses*, and fatherly *correction*; yea all [a] things, all [b] *calamities* of this life, [c] death it self, [d] yea, his very *sins*, unto his good.

5. God gives him his *holy Spirit*, which

I. [e] *Sanctifieth* him by degrees throughout: [f] so that he doth more & more *die* to sin, & live to righteousneſſe.

II. *Assures* him of his [g] *adoption*, and that he is by grace the childe of God.

III. *Encourageth* him to come with [h] *boldnes*, and *confidence*, into the presence of God.

IV. *Moveth* him without feare, to say unto him, *Abba Father.*

V. *Powreth* into his heart the gift of sanctified prayer.

[o] 1. Pet. 2. 5. Mal. 3. 3
[a] Rom 8. 28.
[b] Pſal. 89. 31. 33 Pſal. 11. 94. Heb. 12. 10.
[c] 1. Cor. 3. 22. Heb. 2. 14. 15.
[d] Luke 22. 31. 32 Pſal. 51. 13. 14. Rom. 5. 20. 21.
[e] 1. Theſſ. 5. 22.
[f] Rom 8. 2, 10.
[g] Rom 8. 15.
[h] Heb. 4. 15. Epheſ. 3. 12. Gal. 4. 14. Rom. 8. 15, 16.

Rom. 8, 16. 27. Rom. 5. 1. & Rom. 5. 2. and 14. 17. [a] Pſ. 8, 5. &c. Heb. 2, 7. 8. [b] 1. Cor. 9. 4. Rom. 14. 14. 1. Tim. 4. 2. &c. [c] 1. Cor. 9. 19, 21 [d] 1 Cor. 3, 21, 23. Heb. 2, 7. [e] 1. Cor. 3, 23. [f] Mat. 24, 34. 1. Pet. 1. 4. &c. [g] Act. 1, 25. [h] Mat. 6, 32. 2. Cor. 12, 14. Pſal. 24. Pſal. 33. 9, 10. Heb. 1. 14.

v 1. *Perſwadeth* him, that both he and his *prayers* are accepted and heard of God for Chriſt his Mediators ſake.

v 11. Fills him with
1. *Peace* of conſcience
2. *Joy* in the Holy Ghoſt in comparison whereof, all *Earthly Joyes* ſeeme *vile* and *vaine* unto him.

6. He hath a *recovery* of his [a] *ſoveraigny over the creatures*, which he loſt by *Adams* fall: and from thence free [b] liberty of uſing all things which God hath not [c] *reſtrained*, ſo that he may uſe them with good [d] *conſcience*. For to all things in heaven and Earth he hath *ſure* [e] *right* in this life, and he ſhall have the plentary and peacable [f] *poſſeſſion* of them in the life to come. Hence it is, that all *Reprobates* are but uſurpers of all that they poſſeſſe, and have no [g] *place of* their owne but *Hell*.

7 He hath the *aſſurance* of Gods *Fatherly* care and protection, day and night over him; which care conſiſteth in three things:

1. In *providing* all things *neceſſarie* for his *Soule* and *Body*, concerning this life and that which is to come: ſo that he ſhall be ſure [h] ever, either to have *enough*: or patience, to be *content* with that he hath.

2. In that God gives his Holy *Angels* as *Miniſters*, a charge, to attend upon him alwayes for his *good*: yea, in danger, to *pitch their tents about him for his ſafety* where-ever hee be. Yea, Gods *protection* ſhall defend him as a *cloud by day*, and as *a pillar of fire by night*: and his providence

hall hedge him from the power of the Devill.

3. In that *the eyes of the Lord are upon him, and his eares continually open to see his state*, and to heare his complaint, and in his good time, to deliver him out of all his troubles.

Pſ.34.7. Pſal. 21. 11. Iſa.4.5. Iob.1.10 Pſal.34. 15. Gen.7.1. Pſal.33. 19.

Thus farre of the *blessed* estate of the godly, and *Regenerated* man in this life: Now of his blessed estate in death.

II. *Meditations of the blessed estate of a regenerated man in his death.*

WHen God sends *Death* as his Messenger, for the *regenerated man*, he meetes him *halfe* the way to Heaven: for his [a] *conversation*, and [b] *affection* is there before him. *Death* is neither *strange*, nor *fearefull* unto him. Not *strange*, because he [c] *dyed daily*: not *fearefull*, because whilest he *lived*, hee was *dead*, and his life was [d] *hid in Christ with God*. To *dye* unto him therefore is nothing else in effect, but to [e] *rest from his labour* in this world, to goe [f] home to his [g] *Fathers house*, unto the [h] *City of the living God, the heavenly Ierusalem, to an innumerable company of Angels, to the generall assembly and Church of the first borne, to God the Iudge of all: and to the Spirits of just men made perfect, & to Iesus the Mediatour of the new Testament*. Whilest his Body is sick, his mind is sound: for, God [b] *maketh all his bed in his sickenesse*, and strengtheneth him with faith and patience, upon his bed of sorrow. And when hee beginnes to enter into the way *of all the world*, he giveth (like [c] *Iacob, Moses*, and *Iehua*) to his children and friends, godly exhortations and

[a] Phil. 3.20. [b] Col. 3.2. [c] 1 Cor. 15.31. [d] Col. 3.3. [e] Apoc. 14. 13. [f] 2. Cor. 5.8. [g] Iob. 14.12. [h] Heb. 12.22, &c. [b] Pſal. 41.3. [c] Gen. 49.

conn-

counsels, to serve the true God, to wor-
ship him truely all the dayes of the
life. His *blessed* soule breatheth nothing
but *blessings*, and such speeches as savour
a sanctified spirit. As his *outward* man de-
cayeth, so his *inward* man *increaseth*, and
waxeth stronger. When the *speech* of his
tongue *faultereth*, the *sighes* of his heart
speake louder unto *God*: when the sight of
the *Eyes* faileth, the *holy Ghost* illumi-
nates him inwardly with abundance of
spirituall light. His soule feareth not, [d]
but *is bold to goe out of the body, and to*
dwell with her Lord. He sighed out S. Paul
[e] *Cupio dissolvi: I desire to be dissolved, &*
be with Christ. And with [f] *David*, *As the*
hart panteth after the waterbrookes, so panteth
my soule after thee, O God! My soule thirsteth for
God, for the living God: when shall I come and
appeare before God? Hee prayeth with the
Saints, [a] *How long, O Lord, which art holy*
and true? [b] *Come Lord Iesus, come quickly.*
And when the [c] *appointed time* of his
dissolution is come, knowing that he
goeth to his [d] *Father* and *Redeemer*, in
the peace of a good conscience, and the
assured *perswasion* of the forgivenes of all
his sins, in the *blood of the Lambe*, hee sing-
with blessed old *Simeon*, his [e] *Nunc dimit-*
tis: *Lord, now lettest thou thy Servant de-*
part in peace, &c. & *surrendres* up his soule
as it were, with his *owne hands*, *into the*
hands of his heavenly Father, saying with
David [f] *into thy hands, O Father, I com-*
mend my soule; for thou hast redeemed me, O
Lord, thou God of truth. And with *Stephen*
[g] *Lord Iesus receive my spirit*; He no sooner
yeelds up his sacred Ghost, but *immedi-*

[d] 2 Cor. 5, 8.
[e] Phil. 4, 23.
[f] Psal. 42, 2.
[a] Apo. 6, 10.
[b] Apo. 22, 20.
[c] Isa. 14, 5.
[d] Psal. 31, 5.
[e] Luke 2, 29.
Psal. 17, 7.
Iea. 57, 1.
[f] Psal. 31, 5.
[g] Act. 7, 59.

the [h] *holy Angels*, who attented upon him from his *birth*, unto his *death*, [i] carry and accompany his *soule* into *Heaven*, as they did the Soule of *Lazarus* into *Abrahams bosome*, [k] which is the Kingdome of Heaven, whither onely *good Angels* and *good workes* doe accompany the the Soule: one to *deliver* their [l] *charge*, the other to *receive* their [m] *reward*.

The *Bodie* in convenient time, as the sanctified [n] *Temple* of the *Holy Ghost*, the [o] *members of Christ*; nourished by his *bloud*, the [g] *price* of the *blood* of the *Son of God*, by his fellow-brethren reverently laid to [h] sleepe in his *grave*, as in the bed of *Christ*, in an assured hope to [i] *awake in the Resurrection of the just*, at the last day, to be partaker with the Soule of life and glory everlasting. And in this respect not onely the *soules*, but the very *bodies* of the faithfull also are termed *blessed*.

Thus farre of the *blessednesse* of the soule and body of the Regenerated man *in death*. Now let us see the *blessednesse* of bis soule and body after *death*.

[h] *Marc.* 18,10. *Acts* 12, 15. & 27,23. [i] *Luke* 16,22. [k] *Matt.* 8,11. *Luke* 13,28. *Acts* 15 10.11. *Ephes.* 1,10. *Heb.* 11, 9,10,16, & 12, 22,23. *Luc.* 19, 7, & 9. 31. [l] *Psal.* 91,11. *Heb.* 1, 14. [m] *Apoc.* 14.13. *and* 22,12. [n] 1. *Cor.* 3,15. [f] *Matt.* 25.5. [g] 1. *Cor.* 6,10. 1. *Pet.* 1,19. [h] 1. *Thes.* 4. 14. *Acts* 7,6, & 8,3. [i] *Dan.* 12,2. *Joh.* 5,28,29. *Luke* 14,14. 1. *Thes.* 4,16,17. *Apoc.* 14,13.

III. *Meditations of the blessed estate of the Regenerated man after death.*

THis state hath three degrees:

1. From the day of death, to the Resurrection.

2. From the Resurrection to the pronouncing of the Sentence.

3. After the *sentence*, which lasts *eter*

Assoon as ever the *regenerated man* h
yeelded up his Soul unto *Christ*, the h
Angels take her into their custody, a
immediately carry her into heaven: & th
Luke 16. 22. Heb. 1. 14. and 12. 14. 2. Tim. 4. 8. Apoc. 2. 17. 1. Pet. 5. presen her before *Christ*, where sh
crowned with a *Crown of Righteousn*
glory; not which she hath deserved by h
good works, but which God hath p
mised of his free goodnesse to all tho
who of love, have in this life sustained
served him, and sought his glory.

Oh, what a joy will it be to thy so
which was wont to see but *misery and s*
ness, now to behold the face of the *God*
Glory? yea, to see Christ welcoming tho
as soon as thou art presented before Hi
by the holy *Angels*, with an *Euge bone*
ve? Well done, and well-come good and fait
full servant, &c. *enter into thy Masters*
& what joy will this be, to behold tho
sand thousands of Cherubins, Seraphins, An
gels, Thrones, Dominions, Principalities, Po
wers: All the holy *Patriarchs*, *Pro*
Col. 1. 5. Eph. 1. 21. *Prophets*, *Apostles*, *Martyrs*, *Professors* a
all the *souls* of thy *Friends*, *Parents*, *Hus*
bands, *Wives*, *Children*, & the rest of God
Saints, who departed before thee in the
true Faith of Christ, standing before
Gods Throne in blisse and glory? If the
Queen of *Sheba*, beholding the glory an
attendance given to *Solomon*, as it were
ravished therewith, brake out and said,
Happy are thy men, happy are these thy ser
vants, which stand ever before thee, & hear
thy wisdome: How shall thy *soul* be ravi
shed to see her self by grace admitted to
stand with this glorious Company, to

behold

behold the blessed face of Christ, and to
ear all the treasures of his Divine wis-
ome? How shalt thou rejoyce to see so
ny *thousand thousands* wel-coming thee Luke
o their heavenly society! for as they 15.
rejoyced at thy conversion; so will
hey now be much more joyfull to be-
hold thy Coronation; and to see thee re-
ceive thy Crown, which was laid up for
thee against thy comming. For there the 1. Tim.
Crown of Martirdome shalbe put on the 4. 8.
head of a Martyr, who for Christs Go-
spels sake indured torments: the Crown
of Virginity on the head of a Virgine,
which subdued *Concupiscence*: the Crown
of Piety and Chastity on the head of
them, who sincerely professed Christ, &
kept their Wedlock-bed undefiled, the
Crown of good works on the good *almi-*
givers head, who liberally relieved the
poor; the *Crown of incorruptible glory* on
the head of those Pastors, who by their
preaching and good example, have con-
verted soules from the corruption of sin,
to glorifie God in holines of life. Who
can *sufficiently* expresse the rejoycing of
this heavenly company, to see thee thus
crowned with glory, *arayed* with the shin- Apoc.
ing Robe of righteousnes; and to behold 7. 9.
the *Palm of victory* put into thy hand? Oh
what *gratulation* will there be that thou
hast escaped al the miseries of the world,
the *snares of* the devil, the paines of hell,
and *obtained* with them thy eternall rest
and happines? for there every one joyeth
as much in anothers happines, as in his
own, because he shall see him as much
loved of God, as himself. Yea, they have

as many distinct joyes, as they have *partners* of their joy. And in this [illegible] and blessed state, the Soul resteth [illegible] Christ in heaven, till the resurrec[illegible] whenas the *number* of her fellowser[illegible] & brethren be fulfilled, which the[illegible] tarrieth but *a little season*.

The *second degree* of mans blessed[illegible] after death, is from the *Resurrection*, [illegible] *pronouncing* of the finall Sentence: [illegible] the last day,

[a] 1. Pe. 3. 10. 12. 13.

1. The *Elementary Heavens*, Earth, all things therein, shal be [a] *dissolved purified with fire*.

[b] 1. Cor. 15. 52. 1. Thes. 4. 16. John 5. 28.

11. At the [b] sound of the last Trumpet, or *voice* of *Christ the Archangel*, they *same bodies* which the Elect had [illegible] (though turned to dust and earth) rise again. And in the same *instant* mans Soul shall re-enter into his [illegible] *dy*, by *vertue* of the Resurrection of their head, & be made alive, and rise of their grave, as if they did but awake out of their *beds*. And howsoever Tyrants have mangled their bodies *in pieces* consumed them to *ashes*: yet shall the Elect finde it true at that day, that not *haire of their head is perished*.

Rom. 5. 17. 1. Cor. 15. 22. Phil. 3. 10. 11. Mat. 19. 30.

111. They shal come forth out of their graves, like so many Josephs out of prison: or Daniels out of the Lyons den, Jonahs out of the Whales belly.

[c] Isa. 65. 20.

1v. All the bodies of the *Elect* being thus made *alive*, shall rise in that [c] *perfection* of nature, whereunto they should have attained by their *naturall temperament*, if no *impediment* had hindered: to that *vigor of Age*, that a perfect man hath [illegible]

[illegible] three & thirty yeares old, each in [illegible] ‖ proper sex: Whereunto *Divines* [illegible] the *Apostle* alludeth, when he saith: [illegible] *Till we all come unto a perfect man, unto* [illegible] *measure of the age* (or stature) *of the fulness of Christ*. Whatsoever *imperfection* was before in the body, (as *blindnes, lamenes,* [illegible]*dnes,*) shall then be done away. *Ja*[illegible] shall not *halt*, nor *Isaac* be *blind*, nor [illegible]*ah bleer-eyed*; nor *Mephibosheth* be *lame*: [illegible] if *David* would not have the *blinde* & [illegible] to come into his *house*, much lesse [illegible]ill Christ have *blindnes* and *lamenes* to [illegible]wel in his heavenly habitation. *Christ* [illegible]ade all the *Blinde* to see, the *Dumbe* to [illegible]eak, the *Deaf* to hear, the *Lame* to walk, [illegible]c. that came to him to seeke his grace [illegible] earth: much more will he heal all [illegible]eir *imperfections*, whom he wil admit to [illegible] *glory in heaven*. *Among those Tribes, there is not one feeble: but the lame man shal leap as an hart, and the Dumbe mans tongue shall sing*. And it is very probable, that seeing God created our *first Parents*, not *infants*, or *old men*, but of a *perfect age*, or *stature*; the *anaplasis*, or *new creation* from death, shall every way be more *perfect*, then the *plasis*, or *first frame* of Man, from which he fell into the state of the *dead*. Neither is it like, that *Infancy* being *imperfection*, and *old age corruption*, can well stand with the state of a perfect glorified Bodie.

‖ *Tert. de resurrect. cap.* 6. *Hier. Epi.* 27. & 61. *Aug. lib.* 22. *de civit. Dei cap.* 17. & omnes Theol. in *Sent.* 4 *dist.* 44.

[d] Eph 4. 13. Ita communiter credunt Theol. in 4. *Sent dist.* 44. *Vide Aug de civit. Dei. lib.* 22. *cap.* 15. & 16

[e] Psal. 105. 37. Isa. 35. 5

v. The *bodies* of the Elect being thus raised, shall have 4. excellent and supernaturall qualities: For,

I. They shalbe raised in *power*, wherby they shal for ever be freed from al *wants*

and

and *weaknesses*, & enabled to co
without the use of *meat*, *drink*, &
other former helps.

II. In *incorruption*, whereby they
never be subject to any manner of
fections, *blemishes*, *sicknes* or *death*.

III. In *glory*, whereby their *bodies*
shine as bright as the Sun in the firm
and which being made *transparent*
Souls shall shine thorow, far more
then their bodies: three *glymses* of
glory were see: I. in *Moses face*:
the *transfiguration of Christ*: III. in
vens countenance. Three *instances*
surances of the *glorification* of our b
at that glorious Day. Then shall
lay aside his *Seepherds weed*, and
the *robe* of the Kings son *Josias*, not
than. Then every true *Mordecai* (
mourned under the *Sackcloth* of his
rupt *flesh*) shall be arayed with the
Royall apparell: & have the *Crown*
set upon his head, that all the world
see, *how it shall be done to him, whom*
King of Kings delighteth to honour. If
the rising of one Sun makes the mor
so glorious: how glorious shall that
be, when innumerable *millions* of *mill*
of bodies of *Saints* and *Angels* shall
peare more glorious then the *brightne*
the Sun: the Body of Christ in g
surpassing all.

IV. In *Agility*, whereby our bod
shall be able to *ascend*, and *to meet the L*
at his glorious comming in the ayre, as ea
flying unto their Blessed carkasse. To this
gility of the Saints glorious bodies, t
Prophet alludes, saying, *They shall ren*
the

1. Cor. 15.41, Isa. 55. 20. Aug. Ench. cap. 90. Mat. 13. 12. Dan. 12 3. Luke 9.31. Zach. 9. 16. 1. Thes. 4.17. [s] Ex. 34.35. [t] Mat. 17.2. Acts 6. 19. 1. Sam. 18.4. Hest. 5.4. Vbi vola spiritus, ibi erit & corpus. August. Isa. 40. 31.

strength: they shall mount up with wings 1. Cor.
eagles: they shall run, & not be weary, 15.
they shall walke, & not faint. And to this 45.
may that saying of *Wisdome* be re- Wisd.
ved: *In the time of their vision they shall* 3.7.
, and run to and fro, as sparks among th 1. Cor.
ble.

And in respect of these four *qualities*, Spiritualia post
calleth the raised bodies of the E- resurrectionē
Spirituall: for they shall be spiritual erunt
qualities, but the same still in *substance*. corpora,
And howsoever *sin* and *corruption* make non quia
man in this state of *mortality*, *lower* then corpora
Angels; and surely, when God shall thus esse desi-
how him with glory and honour, I cannot stunt, sed
how man shal be any thing *inferior* to quia
Angels. For they are *Spirits*, so is *Man* spiritu
in respect of his soul; yea, more then vivifi-
: they shal have also a spiritual body, cante
ioned like unto the glorious body of the subsi-
ord Iesus Christ; in whom mans *nature* stunt.
exalted by a *personall union*, into the *Aug. lib.*
of the *God-head*, and individuall so- 13. *de ci-*
ty of the blessed *Trinity*: An honour *vit. Dei,*
which he never vouchsafed *Angels*. And *cap.* 23.
this respect man hath a prerogative a- Psal. 8. 5
ove them; Nay, they are but *spirits* ap- Phil. 3.
ointed to be Ministers unto the Elect: & 21.
many of them who at the first disdai- Heb. 2.
this office, and would not keep their Heb. 1.
standing, were for their pride hurled 14.
to hell. This lesseneth not the *dignity* Psal. 91.
Angels, but extols the greatnes of Gods 11.
ove to *Mankinde*.

But as for the Elect, who at that se- Jude
ver. 1.

2. Pet. 2. 4.

cond,

[1]1. Pet. 3.10,11, 12.
[a] 1. Cor. 15. 51.
[b] Luk. 17.34.

cond, and suddain comming of
shall be found quick & living: T
that shall burn up the corruption
world, and the works therein, s
[a] *momentarily*, in the *twinckling of an*
vertake them as it [b] finds them,
grinding in the *Mill* of privision, o
ing in the fields of pleasure, or
the bed of ease: and so [burning
drosse & corruption] of mortal
them *immortall* bodies: and this
shall be unto them in stead of *d*

The elect soul's Apostrophe to her body, at her first meeting in the resurrection, Cant. 2. 14.

Then shall the Soul with joy
get her body, saying: Oh well met
my *deere sister*! How sweet is thy
how comely is thy countenance,
lien hid so long in § clifts of the
& in the secret places of the grave
art indeed an habitation fit, no
for me to dwell in, but such as th
Ghost thinks meet to reside in, as
ple for ever. The winter of our a
ons is now past: the storm of our
is blown over, and gone. The bo
our elect brethren appear more gl
than the *Lilly-flowres* on the earth
time of singing *Hallelujah* is com
the voice of the trumpet is heard
land. Thou hast been my *yoke-fe*
the Lords labour, & companion
secutions and wrongs for Christ a
gospels sake; now shal we enter to
into our *Masters joy*. As thou hast
with me the crosse, so shalt tho
wear with me the crown. As thou
with me sowed plenteously in tear
shalt thou reap aboundantly with
joy. O blessed ay, blessed be that God

hen yonder reprobates spent their ole time in pride, fleshly lust, eating, king, and prophane vanities) gave us ace to joyn together in watching, fast- ; praying, reading the scriptures, keep- his sabbaths, hearing sermons, recei- ng the holy communion, relieving the or, exercising (in al humility) § works piety to God, and walking conscionа- y in the duties of our calling towards en. Thou shalt anon hear no mention thy sins, for they are [o] remitted and overed; but every good work which hou hast done for the Lords sake, shalbe eheursed & rewarded. Cheare up thy eart, for thy [p] Judge is *flesh of thy flesh, and bone of thy bone.* [q] Lift up thy head, behold these glorious Angels, like so ma- y *Gabriels*, flying towards us, to tell us, *that the day of our redemption is come*, & to convey us in the clouds, to meet our Re- deemer in the air. Lo, they are at hand. [r] *Arise therefore my dove, my love, my fair ne, and come away.* And so like ‖ Roes or young Harts, they run with Angels to wards Christ, over the trembling moun- ains of *Bether*.

[o] Psal. 32.1.

[p] Dan. 9.21, &c

[q] Luk. 21.28.

[r] Cant. 2.13.

‖ Ver. 17.

6. [f] Both quick and dead, being thus revived and glorified, shal forthwith, by the ministery of Gods holy Angels, be gathered from all the quarters and parts of the world, & [t] *caught up together in the clouds, to meet the Lord in the ayre*: & so shal come with him as a part of his glorious train, to [u] judge the reprobate & evill angels. The twelve Apostles shal sit upon twelve thrones [next Christ] to judge the twelve tribes, who refused to heare the

[f] Luk. 17.34, 35, 36.

[t] 1. Thes. 4. 27.

[u] 1. Cor. 1.3.

Gospel

[x] 1. Cor. 6. 2, 3. [y] Apo 22. 12. Rom. 15. 2. 2. Cor. 9. 5.

Gospel preached by their ministry all the [x] Saints, in honour and shall stand next unto them as judg so, to judge the evil angels, and ev minded men. And as every one of received grace in this life, to be zealous of his glory, and more fai in his service than others: so shall [y] glory and reward be greater th thers in that day.

Ioh. 14, 4. 1. Thes. 4, 17. Joel. 3, 1, 2. &c.

The *place whither* they shall be thered unto Christ, and where Chri sit in Iudgement, shall be in the *A* ver the *Valley of Iehosaphat*, Ly *Olives*, neere unto *Ierusalem*, Fa from the Temple: as it is probab foure reasons.

Vers. 11, 12.

1. Because the holy *Scripture* seem *intimate* so much in plaine words: *I gather all Nations into the Valley of I saphat, and plead with them there. Cau mightie ones to come downe, O Lord: let Heathen be wakened, & come up to the v of Iehosaphat: for there will I sit to Iu all the Heathen round about.* Iehosaphat gnifieth, *The Lord will judge.* And this ley was so called from the great vict

‖ 2. Chr. 20, 29.

which the Lord gave ‖ *Iehosaphat* his people over the *Ammonites, Moa* and inhabitants of *Mount Seir.* Wh victory was a type of the *finall vict* which Christ, the supreme *Iudge*, g give his *Elect*, over all their enemie *that place*, at the last Day, as all the Iew interpret it. See *Zach.* 14, 4, 5. *Ps.* 51, 1 *&c.* all agreeing, that the place shall *thereabouts.*

II. Bec

II. Because that as Christ was ‖ *there-abouts* crucified, and put to open shame: so over that place, his glorious Throne should be erected in the *Aire*, when hee shall appeare in *Judgement*, to manifest his *Majesty* and glory. For it is meete that *Christ* should in *that place* judge § world with righteous judgement, where hee himselfe was *vniustly* judged and condemned.

III. Because that seeing the *Angels* shall be sent *to gather together the Elect, from the foure winds, from one end of Heaven vnto the other*: It is most probable, that the *place whither* they shall be gathered to, shall be neere *Ierusalem*, and the *Valley of Iehosaphat*: which ‖ *Cosmographers* describe to be in the mindst of the superficies of the earth. If the *termini a quibus*, be the foure parts of the World: the *terminus ad quem*, must be about the Center.

IV. Because the *Angels* told the Disciples, that as they saw *Christ* ascend from *Mount Olivet*; which is over the [a] *Valley* of *Iehosaphat*: so he shall in *like manner* come down from heaven. This is § opi-

‖ Neere this valley was Mount Moriah, where Abrahã sacrificed Isaac *Gen.* 22. Iacob saw Angels ascending and descending on a ladder. *Gen.* 28. The Angel put up his sword, and fire from heaven burnt the Sacrifice in Araunahs floore. 2. *Sam* 24. Salomon builded the Temple. 2. *Chro.* 3, 1. Christ preached the Gospel, suffered his passion and entred into his glory, Carth. in *Gen.* 28. ‖ The Sea beyond Iordan towards *Tyrus* cutteth the middest of the world And *Ezech.* saith of Ierusalem. *In medio gentium posui eam.* That from *Sion*, as from a center, the law should be published to all nations, and there all nations shall be judged according to the Law, *Rom.* 2, 12. *Act.* 1, 11. Richardus *de villa nova Chom. in* 1, 2. *dist.* 47, 48. *Matt.* 25, 31. *Iude* v. 14. [a] *Ioel.* 3, 11, 12.

nion of *Aquinas*, & all the Schoole-m
except *Lombard* and *Alexander Hales*.

V. Lastly, when Christ is set in his g
rious *Throne*, and all the *Many thousa*
of his *Saints* and *Angels*, shining m
bright then so many Sunnes in glory, s
ting about him: and the body of Ch
in glory and brightnesse surpassing th
all: (The Reprobates being seper
and remaining beneath, upon t
Earth: [b] for the right hand signifi
a *blessed*, the left hand a *cursed* e
Christ will first pronounce the senten
of *absolution* and blisse upon the El
First, because hee will thereby encre
the *griefe* of the *reprobate*, that shall hea
it. Secondly, to shew himselfe [c] m
prone to *Mercy*, the to *Judgement*. And th
from his *Throne* of *Majesty* in the Ay
hee shall in the sight and hearing of
the World pronounce unto his El
Come yee blessed of my Father, inherit
Kingdome prepared for you from the beginn
of the World: for, &c.

Come ye] Heere is our blessed *vnion* wi
Christ; and by *him*, with the whole *Tri*

Blessed] Heere is our absolution fro
all sinnes, and our plenary endowm
with all grace and happinesse.

Of my Father] Heere is the *Author*, fro
whom, by *Christ*, proceeds our *felicity*.

Inherit] Heere is our *Adoption*.

The Kingdome] Behold our *Birth-rig*
and possession.

Prepared] See Gods Fatherly care f
his chosen.

From the foundation of the World) O th
free, eternall, unchangeable Election o
God! How

[b] *Mat.* 10,28. *Hilar. in Cant.* 21. *Anselm, in Matt.* c.25. *Psal.* 145,9. *Isa.*8, 22.

[c] *Ad pœnas Deus est, ad gramia Velox.*

Matt. 25,34.

How much are those soules bound to love God, who of his meere *good will* and pleasure, chose and loved them, before they *had done either good or evill*! Rom. 9, 11.

For, I was hungry, &c.] O the *Goodnesse* of Christ, who takes notice of all the *good workes* of his Children, to *reward them*! How great is his *love* to poor Christians, who take every worke of mercy done to *them* for his sake, as if it had bin done to himselfe! *come yee to mee, in whom yee have believed, before yee saw mee*, and whom ye have loved and sought for, with so much devotion and through so many *tribulations*. *Come now*, from labour to rest: from disgrace, to glory: from the jawes of death, to the joyes of eternall *life*. For my sake ye have bin *railed* upon, *reviled*, & *cursed*: But now it shall appeare to all those cursed *Esau's*, that you are the true *Iacobs*, that shall receive your *Heavenly Fathers blessing*: and blessed shall you bee. Your *Fathers*, *Mothers*, and *meerest kindred* forsooke, and cast you off, for my *Truthes sake*; which you maintained: but now *my Father* will be unto you a *Father*, and you shall be his *Sonnes* and *Daughters* for ever. You were cast out of your *lands* and *livings*, and *forsooke all for my sake and the Gospel*: But that it may appeare that you have not *lost* your *gaine*, but *gained* by your *losse*: in stead of an *Earthly inheritance* and possessions, you shall possesse with me the inheritance of my Heavenly *Kingdome*, where you shall be for love, *Sonnes* for birthright, *Heires*: for dignity, *Kings*: for holinesse, *Priests*; and you may be bold to enter into the Mat. 25, v. 40. 1. Pet. 1, 8. Matt. 5, 11. Psal. 27, 10. Marke 10, 29. Ioh. 10, 17. 2. Cor. 5, 10.

ossession thereof *now*, because my *Fa*
prepared, and kept it for you, ever f
the *first foundation of the world was laid*

Immediately after his Sentence of
solution and benediction, every one rec
2.Tim. 4,8. veth his *Crowne*, which *Christ the righ*
Iudge puts upon their heads, as the *re*
1.Pet. 5,4. which he hath promised of his grace a
mercy, unto the *Faith* and *good worke*
Apoc. 4,5. all them that loved *that his appear*
Then every one taking his *Crowne* fr
his *Head*, shall lay it downe [as it we
Apoc. 4.10. at the *feet of Christ*; And prostrating the
selves, shall with one *heart* and *voyce*, i
Heavenly sort and consort, say: *Praise*,
Honour, and Glory, and Power, and Tha
bee unto thee, O blessed Lambe, who sittest
the Throne, wast killed, and hast redeemed
to God by thy blood, out of every kindred
tongue, and people and nation, and hast m
ne unto our God, Kings and Priests, to rei
1.Cor.5. 1,2,3, *with thee in thy Kingdom for evermore, a*

Then shal they sit in their *Thrones*
Order, as *Iudges* of the *Reprobates*, and
Mat. 19,18. vill *angels*, by *approving*, and *giving*
mony to the righteous sentence and ju
ment of Christ, the *Supreame Iudge*.

After the pronouncing of the Rep
John 17. 13.14. bates sentence and condemnation, *Ch*
will performe two solemne *Actions*.

I. *The presenting of all the Elect* unto
Father. *Behold, O righteous Father*; th
are they whom thou gavest me, I have
John 17. 24. *them, and none of them is lost. I gave*
thy Word, and they beleeved it, & the wo
hated them, because they were not of
world, even as I was not of the world.
now, Father, I will that those, whom

hast given me, be with me where I am; that they may behold my glory, which thou hast given me: and that I may be in them, & thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

II. Christ shal deliver up the kingdom to God, even the *Father*, that is, shal cease to execute his *office of Mediatorship*, whereby as he is *King*, *Priest*, *Prophet*, and *Supreme head* of the *Church*, he suppressed his *Enemies*, and ruled his *faithfull people* by his *Spirit*, *Word* and *Sacraments*. So that his *Kingdome of grace* over his Church in this world *ceasing*, he shal rule *immediately* as he is God, equall with the *Father*, and the *Holy Ghost*, in his *Kingdome of Glory* for evermore. Not that the dignity of his *Man-hood* shal be any thing *diminished*, but that the glory of his *God-head* shall be more manifested: so that as he is God, he shall from thenceforth, in *all fulnesse*, without all externall meanes, rule all in all. 1. Cor. 15. 24.

From this *Tribunall seat*, Christ shal arise, and with all his glorious company of *Holy Angels* and *Saints*, he shal goe up *triumphantly* in order and array, unto the *heaven* of heavens with such a heavenly noyse and musick: that now may that song of *David* be truly verified; *God is gone up with a triumph, the Lord with the sound of the trumpet. Sing praises to God, sing praises, sing praise, unto our King, sing praises: for God is the King of all the earth: he is greatly to be exalted.* And that marriage Song of *John*; *Let us be glad and rejoyce, &* Psal. 47. 5, 6. Apoc. 19. 7.

give honour to him: for the Marriage of the Lambe is come, and his Wife hath made herself ready. Alleluiah; for the Lord God Omnipotent reigneth.

The third and *last* degree of the blessed state of a *regenerate* Man after death begins after the pronouncing of the sentence, and that lasteth eternally without all end.

Meditations of the blessed estate of a Regenerated man in Heaven, after he hath received his sentence of Absolution, *before the Tribunall seat of Christ, at the last day of Judgement.*

HEere my Meditation *dazeleth*, & my pen falleth out of my hand: the eye being not able to *conceive*, nor the other to *describe* that most excellent blisse, and *eternall weight* of glory, whereof *all the afflictions of this present life are not worthy*, which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ as joynt heires, into that everlasting Kingdome of joy.

2. Cor. 4.17. Rom. 8. 18. Rom. 8. 17.

Notwithstanding, we may take a scantling thereof, Thus:

The holy Scriptures set forth, to our capacity, the glory of our eternall and Heavenly life after death, in foure respects.

1. Of the *Place*.
2. Of the *Object*.
3. Of the *Prerogatives* of the elect there.
4. Of the *effects* of those prerogatives.

1. Of the Place.

1. Kl. 8. 2. Cor. 12. 14.

THe place is the *Heaven of heavens*, or the *third heaven*, called *Paradise*: which

there

Christ, in his humane nature, ascended far above all visible Heavens. The Bridegroomes Chamber, which by the firmament, or by an azured curtain spangled with glittering Stars, and glorious Planets, is such, that we cannot behold it with these corruptible eyes of flesh. The holy Ghost, framing himself to our weakenesse, describes the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man. And therefore likeneth it to a great and holy City, named the Heavenly Jerusalem. Where onely God, and his people, [who are saved and written in the Lambes booke] inhabit: all built of pure gold, like unto cleare glasse or Christall: the walls of Jasper stone; the foundations of the walls, with sundry maners of precious stones, having twelve gates, each built of one pearl; three gates toward each of the four corners of the world: and at each gate an Angel, as so many Porters, that no unclean thing should enter into it. It is four-square, therefore perfect: the length, the breadth and height of it are equall, 12000 furlongs every way; therefore glorious and spacious. Through the middest of her streets ever runneth a pure River of the water of life, as cleare as Christall, therefore wholsome. And of either side of the River, is the Tree of Life, ever growing: which beares twelve manner of fruits, and yeelds fruit every moneth: therefore fruitfull. And the leaves of the Tree is health to the Nations: therefore healthy. There is therefore no place so glorious by creation, so beautifull with delectation; so rich in possession, so comfortable for habitation.

Psal. 19.5. Mat. 25. 11. Apoc. 21.2. &c. Vers. 24,27. Verses 18,11, 19,20. Verses 21, 18, 12, 17, 16. Apoc. 22.1,2.

For there the King is Christ: the Law love: the honour verity: the peace felicity: the life eternity. There is light without darkneſſe: mirth, without ſadneſſe: health without ſickneſs; wealth without want; credit without diſgrace; beauty without blemiſh; eaſe without labour; riches without ruſt; bleſſedneſſe without miſery; & conſolation that never knoweth end. How truly may we cry out, with *David*, of this city, *Glorious things are ſpoken of thee, O thou city of God*: and yet all theſe things are ſpoken but according to the weakneſs of our capacity. For Heaven exceedeth all this in glory *ſo far as that no tongue is able to expreſs, nor heart of man to conceive the glory thereof*: as witneſſeth *Paul*, who was in it, and ſaw it. O let us not then dote ſo much upon theſe wooden cottages and houſes of moulding clay, which are but the tents of ungodlineſs, and habitations of ſinners: but let us look rather, and long for the *Heavenly City, whoſe builder and maker is God*: which he [*who is not aſhamed to be called our God*] *hath prepared for us.*

Pſal. 87. 3.

2. Cor. 12. 4.

1. Cor. 2. 5.

Heb. 11. 10.

Heb. 11. 6.

11. *Of the Object.*

THe bliſſefull and glorious object of all intellectual and reaſonable creatures in heaven, is the God-head, or Trinity of Perſons: without which there is neither joy, nor felicity, but the very fulneſſe of joy conſiſteth in enjoying the ſame.

This *object* we ſhal enioy two ways.

I. By a *Beatifical viſion* of *God.*

II. By poſſeſſing an immediate com-

munī

munion with his divine nature.

The[a] *beatificall Vision of* God, is that onely, that content the infinite minde of man. [b] For every thing tendeth to his center of the soule: therefore[like *Noahs Dove*] shee cannot rest, nor joy; till shee returne and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his minde, unlesse he might *see the face of God*. Therefore the *whole Church* prayeth so earnestly: *God bee mercifull unto us, & blesse us, and cause thy face to shine upon us*. When *Paul* once had seene this *blessed sight*; he[ever after] counted all the riches and glory in the world [in respect of it] to be but *dung*: and all his life after was but a *sighing out* [*cupio dissolvi*] *I desire to be dissolved, and to be with Christ*. And Christ prayed for all his Elect in his last prayer; that they might obtaine *this blessed vision*; *Father, I will that they which thou hast given me, be*: [where?] *even where I am*: [to what end?] *that they may behold my glory, &c.* If *Moses* face did so shine, when he had been with God but forty dayes, and seene but his *backe-parts*: How shall wee shine, when wee shall see him *face to face* for ever? and *know him as we are known, and as he is*? Then shall the *soule* no longer be termend *Marah*, *bitternesse*, but *Naomi*, *beautifulnesse*, for the Lord shall turne her *short bitternesse*, to *eternall beauty* and *blessednesse*, *Ruth* 1.20.

The second meanes to enjoy this object is, by heaving an *immediate*, and an *eter-*

[a] *Visio Dei beatifica sola est summum bonum* Aug. lib. de Trin. cap.

[b] *Fecisti nos domine ad te: inquietum igitur est cor nostrum, donec requiescat in te.* Aug. Conf. lib. 1. c. 11 &c. *Exod.* 33,13. *&c.* *Psal.* 67,1, & 80,1. *Phil.* 3,8,11. *Phil.* 1,23. *Ioh.* 17, 24. *Exod.* 34,27. *Exod.* 33, 13. 1. *Cor.* 13,12. 1. *Cor.* 3,18. 1. *Ioh.* 1,2,3.

eternall communion with God in He[illegible]
This we have, first, by being [as me[illegible]
of Christ] vnited to his *Manhood*; [illegible]
the *Manhood* personally vnited to [illegible]
Word, we are vnited to him, as [illegible]
God: and by his God-head to the [illegible]
Trinity. Reprobates at the last day [illegible]
see God [as a just *Iudge*] to punish [illegible]
but [for lacke of this Communion] [illegible]
shall have neither *grace* with him, [illegible]
glory from him. For want of this Co[illegible]
munion, the Divels [whe they saw Chr[illegible]
cryed out, *Quid nobis tecum? What have [illegible]
to doe with thee, O Sonne of the most [illegible]
God?* But [by vertue of this Commun[illegible]
the *penitent soule* may boldly goe and [illegible]
unto *Christ* [as *Ruth unto Boaz*] *Spread [illegible]
Christ, the wing of the garment of they [illegible]
over thine handmaide: for thou art my [illegible]
man.* This communion God promi[illegible]
Abraham when he gave him *himselfe* [illegible]
his *great reward*. And Christ prayeth [illegible]
his whole *Church* to obtaine it. Th[illegible]
communion Saint *Paul* expresseth in [illegible]
word, saying, *that God shall be all in [illegible]
unto us*. Indeed, God is *now* all in all [illegible]
to us; but by meanes, and in a sm[illegible]
measure. But in heaven, God himse[illegible]
immediately [in fulnes of measure, wit[illegible]
out all meanes] will bee unto us *all [illegible]
good things*, that our souls and bodies [illegible]
wish or desire. *Hee himself* will be *salva-
tion*, & joy to our sou: life and health [illegible]
our *bodies*; *beauty* to our *eyes*; *musick* to our
eares: & *hony* to our *mouthes*; *perfume* to our
nostrils, *meate* to our *bellies*; *light* to our
vnderstanding; *contentment* to our wils, and
delight to our heart; and what can be
lack-

Marke 5,7.

Ruth. 3,9.

Gen. 15,1.

Ioh. 17, 20,21.

1. Cor. 15,28.

[illegible]ing, where God[a] *himself* will be the [illegible] *of our soules?* Yea, all the strength, [illegible], pleasures, vertues, colours, beauties, [illegible]mony, and goodnesse, that are in men, [illegible], fishes, fowles, and trees, hearbs, [illegible] all creatures, are nothing but sparks [illegible] those things, which are in *infinite* [illegible] in God. And *in him* we shall en[illegible] them in a farre *more perfect* and bles[illegible] manner. Hee *himself* will then supply [illegible] use: nay, the *best* creatures [which [illegible] us now] shall not have the honour [illegible] serve us then.[b] There will be *no need* [illegible] *the Sunne, nor of the Moone to shine in* [illegible] *City: for the glory of God doth light it.* No more will there be any need, or use of any *creature*, when we shall enjoy the *Creator* himself.

When therefore we behold any thing that is excellent in any Creatures, let us say to our selves, How much more excellent is he, who gave them this excellency! When we behold the wisdome of men who over-rule creatures stronger than themselves; out-run the Sunne and Moon in discours, prescribing many yeares before, in what course they shalbe eclipsed: let us say to our selves, how admirable is the Wisdome of God, who made men so wise! When we consider the *strength* of *Whales* and *Elephants*, the tempest of *Winder*, and terrour of *Thunder*, let us say to our selves, How *strong*, how *mighty*, how terrible is that God, that makes these mighty and fearfull Creatures! When we taste things that are delicately sweet, let us say to our selves: O how sweet is that God, from whom

[a] *Anima anima erit Deus*, Bern. *Non potest summus rerum conditor in se non habere, quæ rebus a se conditis dedit: quemadmodum sol astris.* Hugo l. 4. de anima. cap. 15.

[b] *Ap.* 21, 23.

Seneca *de benefitiis. l.* 2. *cap.* 19.

whom all these creatures have rec
this sweetnesse! When we beholde
mirable colours which are in flo
and birds, and the lovely beauty of
men, let us say: How faire is that
that made these so faire!

And if our loving God hath thu
vided us so many excellent delight
our passage thorow this *Bochim*, or v
Judg. 2.5. of teares; what are those pleasures
he hath prepared for us, when we
enter into the *Palace* of our *Mast*
How shall our soules be there ra
with the love of so *lovely* a God! So
rious is the *obiect* of heavenly *Saint*
amiable is the *sight* of our gra
Saviour.

III. *Of the Prerogatives which the E shall enjoy in Heaven.*

Matt. 25. 1. Pet. 1.4. Ephes. 2.6. Heb. 12. 22. Acts 22.26. Acts 22. 28. 1. Pet. 1.19. Apoc. 5. 10. 1. Pe. 2.9 Rom. 12.1.

BY reason of this Communion
God, the Elect in Heaven shall
four superexcellent Prerogatives.

1. They shal have the *Kingdome of*
ven for their *inheritance*: *and they* shal
free Denizens of the *Heavenly Jerusa*
S. Paul (by being a free Citizen of R
escaped whipping: but they who are
free Citizens of the heavenly Jerusal
shal ever be freed from the whip of
nall torments. For this freedome
bought for us; not with a *great su*
money, but with the precious blood
the Son of God.

11. They shall be all *Kings*, & *Pri*
Spirituall Kings, to reigne with Chri
to triumph over Satan, the World,
Reprobates: and *spirituall* Priests, to

to God the ſpirituall Sacrifice of *praiſe* and *thankſgiving* for evermore. And therefore they are ſaid to weare both Crowns and Robes. Oh what a comfort is this to their Parents, that have many children! if they breed them up in the feare of God, and be true Chriſtians: then are they Parents to ſo many *Kings* and *Prieſts*. 1. Pe. 2. 5 Heb. 13. 15.

iii. Their bodies ſhal *ſhine* as the brightnes of the *Sun* in the firmament: like the glorious body of Chriſt, which ſhined *brighter* then the ſun at noon, when he appeared to *Paul*. A glimpſe of which glorious brightnes appeared in the bodies of *Moſes* and *Elias*, transfigured with their Lord in the holy mount. Therefore (ſaith the Apoſtle) it ſhall riſe a *glorious body*: yea, a *ſpirituall body*, not in *ſubſtance*, but in *quality*: preſerved by *ſpirituall* qualities, and having [as an Angel] agility to aſcend or deſcend. Oh what an honour is it, that our bodies [falling more vile then a *carrion*] ſhould thus ariſe in glory, like unto the body of the *Sun* of God. Matt. 13, 43. Phil. 3. 21. Acts 12. 5. Luke 9. 13. Marke 9. 3. 1. Cor. 15. 43, 44 1. Theſ. 4. 4.

iv. Laſtly, they [together with all the holy Angels] *there* keep [without any labour to diſtract them] a *perpetuall Sabbath*, to the glory, honour, and praiſe of the aye bleſſed *Trinity*, for the *creating*, *redeeming*, and *ſanctifying* of the Church: & for his power, wiſdome, juſtice, mercy, & goodnes, in the *government* of Heaven & earth. When thou heareſt a ſweet comfort of *Muſick*; meditate how happie thou ſhalt be, when [with the quire of Heavenly *Angels* and *Saints*] thou ſhalt ſing a part in that ſpirituall *Alleluiah*,

on

on that *eternall blessed* Sabbath, w
there shall be such *variety* of pleas
and satiety of joyes; as neither b
tediousnesse in doing, nor endin
lighting.

IV. *Of the effects of these Prerogati*

From these Prerogatives there will
rise to the Elect in Heaven, five
notable effects.

1. Cor. 1. 10. Aug. Soliloq. c. 32. Nihil notum in terra, nihil ignotum in coelo.

THey shall *know* GOD, with a per
knowledge, so far as creatures can p
sibly comprehend the Creatour.
there we shall see the *Word*, the *Creat*
and in the *Word*, all *Creatures* that by
Word were *created*: so that we shall
need to learn [of the things which w
made,] the knowledge of *him* by wh
all things were made. The *excellen*
creatures in this life, are but as a d
vail, drawn betwixt God and us: but w
this vail shall be drawn aside, then
we see God *face to face*, and *know him*,
we are known.

1. Cor. 13. 11. 2. Cor. 3. 16. *Res verae sunt in mundo invisibili, in mundo visibili umbrae rerum*, Herm.

We shal know the power of the F
ther, the wisdome of the *Son*, the Gr
of the *holy Ghost*; and the indivisible
ture of the blessed *Trinity*. And in h
we shall know, not onely *all our frien*
who died in the faith of Christ, but a
all the Faithfull that ever were, or h
be. For,

Luke 13. 28.

I. Christ tels the Jewes, that they
see *Abraham*, *Isaac*, and *Iacob*, *and all*
Prophets in the Kingdome of God there
we shall know them.

II. *Adam* in his innocency, knew *E*

bone of his bone, and flesh of his flesh, as it is he awaked: much more then shal know our kindred, when we shall a- perfected and glorified in the re- rection. Gen. 2. 23.

III. The Apostles knew *Christ* after resurrection, and the *Saints which rose with him, and appeared in the holy City.* Matth. 27. 53.

IV. *Peter, James* and *John*, knew *Moses Elias* in the transfiguration: how much more shal we know one another, when shall be all glorified? Matth. 17. 4.

V. *Dives* knew *Lazarus* in *Abrahams* bosom: much more shall the Elect know one another in Heaven. Luke 16. 23.

VI. *Christ* saith, that the twelve *Apostles* shal sit upon twelve *Thrones*, to judge [that day] the twelve *Tribes*: therefore they shall be known, and consequently the rest of the Saints. Matth. 19. 28. 1. Cor. 6. 2, 3.

VII. *Paul* saith that at that day *we shall know as we are known of God*: and *Christ* [out of this place] comforteth a widow, assuring her, that as in this life she saw her husband with *externall eyes*: so in the life to come, she should know *his heart, and what were all his thoughts and imaginations.* Then husbands and wives, look to your actions & thoughts: *for all shall be made manifest one day.* See 1. Cor. 4. 5. 1. Cor. 13. 12. *Aug. ad Italicam viduam Epist. 9.*

VIII. The faithfull in the old Testament are said to be gathered to their *Fathers*: therefore the knowledge of our friends remaines. Gen. 25. 35. 2. Kings 12.

IX. *Love never falleth away*: therefore knowledge, the *ground* thereof, remaines in another life. 1. Cor. 13. 8.

X. Be-

Rom. 2.5. Apoc. 21.12. Eccl.12. 14. Rom. 2. 16. Matth, 12.36. 2. Cor. 5.10. 1.Cor. 15.24,28 1. Cor. 13.1. *Lumen est umbra Dei, & Deus est lumen luminis,* Plat. Poli.6.

X. Because the last day shall be a *claration of the just judgement of God*: w he shall reward *every man according to works*: and if every mans works brought to light, much more the w ker. And if wicked men shal accoun every idle word, much more shal the speakers themselves be known. A the persons be not known, in vain the works made manifest. Therefo saith the Apostle, *every man shall app to account for the works that he hath in his body, &c.* See *Wisdome*, Chap. Though the respect of diversities of grees and callings in Magistracy, M stery, and Oeconomy shall cease; Christ shall then cease to rule, as h Mediator, and rule all in all, as he God, equall with the Father, and the ly Ghost.

1. The greatest knowledge that can attain unto in this life, comes as short of the knowledge which we have in heaven, as the knowledge of childe that cannot yet speak plain, is the knowledge of the greatest Philo pher in the world. They who thirst knowledge, let them long to be Stud of this University. For all the light which we know any thing in this wo is nothing but the very *shadow of G* But when we shall know God in hea we shall in him know the manner of work of the *Creation*, the *Mysteries* of work of our *Redemption*: yea, so m knowledge as a *creature* can possibly co ceive & comprehend of the *Creator*, his works. But whilest we are in this

we may say with Job; *How little a portion heare we of him?* And assure our selves with *Syracides*, that *There are hid yet greater things then these be, and that we have seen but a few of Gods works.*

II. They shall love God with as *perfect and absolute love*, as possible a creature can doe. The manner of loving God, is to love him for himselfe: *the measure*, is to love him without *measure*. For in this life [knowing God but in part] wee love him but in part: but when the elect in heaven shal fully know God, then they will *perfectly* love God. And for the infinite causes of love (which they shal know to be in him) they shall be infinitely ravished with the love of him. 1. Cor. 13. 12.

III. They shal be *filled* with all manner of *divine pleasures*. *At thy right hand* [saith David] *there are pleasures for evermore. Yea they shall drink* [saith he] *out of the River of pleasures.* For as soon as the soul is admitted into the *actuall fruition of the beatificall* essence of God; she hath all the goodnes, beauty, glory, and perfection of all creatures [in al the world] united together, and at *once* presented unto her in the sight of God. If any be in *love*, there they shall enjoy that which is *more amiable*: if any delight in *fairnesse*, the fairest beauty is but a *dusty shadow* to that: he that delights in pleasure, shall there find infinite *varieties*, without either interruption of *grief*, or distraction of *pain*: he that loveth honour, shall there enjoy it without the disgrace of *cankred envy*: he that loveth *treasure*, shal there possesse it, and never be beguiled of it. There Psal. 16. 11. and 36. 8.

they shal have *knowledge* void of all *ignorance*: *health*, that no sicknes shal impair and *life*, that no death can *determine*. In a word, look how far this *wide world* surpasseth for *light*, *pleasures*, and *comfort* the dark & narrow *wombe*, wherein thou wast conceived *a child*: so much doth the world *to come* exceed in *joyes*, *solace*, and *consolation*, this present world. How happy then shall we be, when this life is *changed*, and we thither *translated*?

Psal. 16.11. IV. They shall be replenished with an *unspeakable* joy. *In thy presence* [saith David] is *the fulnesse of joy*. And this joy shal arise, *partly* from the *vision of God*: and partly from the sight of the holy *Angels*, and blessed *souls* of just and perfect men, who are in blisse and glory with him.

Heb. 12. 04. 1. King. 1.40. But especially from the blisfull sight of *Iesus the Mediator of the New Testament*, our *Emmanuel*, God made man. His sight will be the chief cause of our blisse and joy. If the *Israelites in Ierusalem so shouted for joy, that the earth rang again, to see Salomon* crowned, how shal the Elect rejoyce in heaven, to see *Christ* [the true *Salomon*] adorned with glory? If *John Baptist* at his presence *did leap in his mothers wombe for joy*, how shall we exult for joy, when he will be, not onely with us, but in us in Heaven? If the *wise men* rejoyced so greatly to find him, a *Babe lying in a manger*: how great shall the joy of the *Elect* be, to see him sit [as a King] in his selestiall *Throne*? If *Simeon* was so glad to see him an *infant* in the Temple, presented by the hands of the *Priests*; how great

Luke 1.44. John. 17.23. Matth. 2.10. Luke 2.18.

great shall our joy be, to see him a King ruling all things at the *right hand of his Father*? If *Joseph* and *Mary* were so joyfull to finde him in the *midst* of the *Doctors*, in the *temple*: how glad shall our soules be, to see him sitting as *Lord* among *Angels* in heaven? This is that joy of our Master, which [as the † Apostle saith] *the eye hath not seen, the ear hath not heard, nor the heart of man can conceive*: which because it cannot enter into us, we shall enter into it. Luke 2.14. *Facilius dicere possumus quid ibi non sit, quam quid ibi sit. Aug. de Sym. Lib. 3.* † 1. Cor. 2.9.

V. Lastly, they shall enjoy this blissefull and glorious estate *for evermore*. Therefore it is teatmed *everlasting* life: & Christ saith, *that our joy shal no man take from us*. All other joyes (be they never so great) have an end. *Ahasuerus* feast lasted an hundred and eighty dayes: but he, and it, and all his joyes are gone. For mortall man to be *assumed* to heavenly glory, to be *associated* to Angels, to be *satiated* with all delights and joyes, but [for a time] were much: but to enjoy them *for ever*, without intermission or end, who can more it, and not *admire it*! who can *master* it, and not be *amazed* at it! All the Saints of Christ [as soon as they felt once but a true taste of these eternall joyes] counted al the *riches* and *pleasures* of this life to be but *losse and dung*, in respect of that. And therefore, with uncessant prayers, fasting, almes-deeds, teares, faith & good life, they laboured to ascertaine themselves of this eternall life: & [for the love thereof] they willingly either sold, or parted with all their earthly goods and possessions. Matt. 25.21. John 15.22. Phost. 1. 3. Phil. 3. 8. Acts 2.45.

Christ calleth all *Christians Merchants* Luk.19.and eternall life,a precious *pearl* which a wise Merchant will purchase though it cost him *all that he hath*.Matt. 13.

Plutar. *Apoph. Regum.*

Alexander hearing the report of the great riches of the Easterne countrey, divided forthwith among his captains and souldiers, all his kingdome of *Macedonia*: *Hephastion* asking him what he meant in so doing; *Alexander* answered that he preferred the riches of *India* [whereof he hoped shortly to be master] before all that his Father *Philip* left him in *Macedonia*. And should not Christians then prefer the eternall riches of heaven so greatly renowned, [which they shall enjoy ere long] before the corruptible trash of the earth, which last but for a season?

Heb.11. 10.15, 16.

Abraham & *Sarah* left their *own* countrey & possessions to *look for a City, whose builder and maker is God*; and therefore bought no land,but onely a place of boriall. *David* preferreth *one day* in this place before a thousand else-where: yea *to be a doorekeeper in the house of God, rather then to dwell in the richest tabernacles of wickednesse*. *Elias* earnestly besought the Lord to receive his soul into his Kingdome, & went willingly, [though in a *fiery chariot*] thither. *Paul*, having once seen Heaven, continually *desired to be dissolved, that he might be with Christ*. *Peter* having espied but a glimpse of that eternall glory in the Mount, wished, that he might dwel there al the dayes of his life saying, *Master, it is good for us to be here*

Psal. 48.10. 1. Reg. 19.4. 2.Reg. 2.15. Phil.1. 23. Matt. 17.4.

How

how much better doth *Peter* now thinke it to bee in *Heaven* it selfe? *Christ* [a little before his death] prayeth his Father [i] *to receive him into that excellent glory.* And the Apostle witnesseth, that [k] *for the joy which was set before him] he endured the Crosse, and despised the shame.* If a man did but once see those *joyes* [if it were possible] he would endure an hundred deaths, to *enjoy* that happinesse but one day.

[i] *Iohn.* 17.5.
[k] Heb. 12.2.

Saint *Augustine* saith, that he would be content *to endure the torments of Hell, to gaine this joy, rather then to loose it.* Ignatius (*Paul's* Scholler) being threatned) [as he was going to suffer] with the cruelty of torments, answered with great courage of Faith; *Fire, Gallowes, Beasts, breaking of my bones & quartering of my members, crushing of my body, all the torments of the Divell together, let them come upon me, so I may enjoy my Lord Iesus, and his Kingdome.* The like constancy shewed *Polycarpe*, who could not by any terrours of any kinde of death, be mooved to *deny Christ* in the least measure. With the like resolution answered *Basil* his persecutors, when they would terrifie him with death; *I will never* [saith he] *feare death; which can doe no more then restore me to him that made me.* If *Ruth* left her own country, and followed *Naomi* her mother in law, to goe & dwell with her in the land of Canaan [which was but a type of heaven] onely upon § fame which she heard of Israel, [though she had no promise of any portion therein] how shouldest thou follow thy *Holy Mother* the Church, to

Serm. 31. de Sanctis.

Hier. in Catalogo. Ire. l. 3. Contr. Valent. Euseb. lib. 4. c. 16.

Nazian. de vita Basil.

Ruth. 1.

goe

goe unto Christ into the heavenly Canaan; wherein God hath given thee an *eternal inheritance*, *assured* by an holy covenant, made in the Word of God, *sealed* with the blood of his Son; and *sealed* with the Spirit and Sacraments? This shall be thine *eternall happinesse* in the Kingdome of heaven, where thy life shall be a communion with the blessed *Trinity*, thy joy, the presence of the Lambe; thy *exercise*, singing; thy ditty, *Alleluiah*; thy *Consorts*, Saints and Angels: where youth flourisheth, that never waxeth *old*; *Beauty* lasteth, that never *fadeth*; *love* aboundeth, that never *cooleth*; *health* continueth, that never *sickeneth*; & *life* remaineth, that never *endeth*.

Meditations directing a Christian how to apply to himselfe, without delay, the foresaid knowledge of God, and himselfe.

THou seest therefore, O *man*; how wretched and cursed thy state is by corruption of Nature, without Christ: insomuch that whereas the Scriptures do liken wicked men to *Lyons*, *Beares*, *Bulls*, *horses*, *dogs*, & such like savage creatures in their lives: it is certaine, that the condition of an *unregenerated* man, is in his death more vile then a *Dog*, or the filthiest creature in the World. For the *Beast* [being made but for mans use] when he *dyeth*, endeth all his miseries with his *death*. But man [endued with a *reasonable*, and an *Immortall* Soule, made after *Gods Image*, to serve *God*] when he ends the miseries of this life, must *account* for all his misdeeds; and begin to endure those miseries that *never* shall

know

know end. No creature but man is lyable to yeeld [at his death] an account for his life. The brute creatures not having reason, shall not bee required to make any account for their deeds: and good angels, though they have reason, yet shall they yeeld no account, because they have no sin. And as for evil angels, they are without al hope, already condemned: so that they need not make any further accounts. *Man* onely in his death must be Gods accountant for his life.

On the other side, thou seest [*O Man*] how happy & blessed thy estate is, being truely reconciled unto God in *Christ*; in that [through the restauration of *Gods Image* and thy restitution into thy *Soveraignty* over other creatures] thou art in this life *little inferiour* to the Angels; and shalt be in the life to come, equall to the Angels: Yea, [in respect of thy Nature, exalted, by a *personall union*, to the *Son*, of *God*, and by him, to the *glory* of the *Trinity*] *superiour* of the Angels, a *Fellow brother* with Angels, in everlasting glory.

Thou hast seene, how glorious & perfect God is, and how that all thy chiefe blisse and happinesse consisteth in having an eternal communion with his majesty.

Now therefore [O impenitent sinner] in the bowels of *Christ Iesus* I intreat thee: nay, I conjure thee, as thou tendrest thy own salvation, seriously to consider with me, how false, how vaine, how vile are those things, which still retaine & chain thee in this wretched and cursed estate, wherein thou livest; and doe hinder thee from the favour of *God*, and the *hope* of eternall Life and happines.

Meditations on the hinderances which keep back a sinner from the Practice of Piety.

THose hinderances are chiefly seven.

1. *An ignorant mistake of the true meaning of certain places of the Holy Scripture, or some other chief grounds of Christian Religion.*

The Scriptures mistaken, are these:

1. Ezech. 33.14,16. *At what time soever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnal Christian gathereth, *he may repent when he will.* It is true, whensoever a sinner doth repent, God will forgive; but the text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many [saith the Scripture] when they *would* have *repented*, were *repelled*; and *could not repent, though he sought it carefully with tears.* What comfort yeelds this Text to thee, who hast not repented, nor knowest whither thou shalt have grace to repent hereafter?

Heb. 12. 17. Luk. 13. 24. 27.

2. Matt. 11 2. *Come unto me all you that labour, and are heavy laden, and I will give you rest.* Hence the lewdest man collects, that *he may come unto Christ when he list.* But he must know, that no man ever comes to Christ, but he, who [as Peter saith] *having known the way of righteousness, hath escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ.* To come unto Christ is to repent and beleeve. And this no man can doe, except his heavenly Father *draweth* him by his *grace.*

2. Pet. 2.20.21. Isa. 1.18 John 6. 35. & 6.44.

3. Rom.

3. Rom.8.1. *There is no condemnation to them which are in Christ Iesus.* True; but they are such, *who walk not after the flesh*, [as thou doest] *but after the Spirit*, which thou didst never yet resolve to doe.

4. 1. Tim.1.15. *Christ Iesus came into the world to save Sinners*, &c. True, but such sinners, who like *Paul*, are converted from their wicked life: not like thee, who still continuest in thy lewdnes. For *the grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodlines & worldly lusts, we should live soberly, righteously, & godly in this present world.* Tit. 2. 11.12.

5. Prov. 24.21. *A just man falleth seven times in a day, and riseth*, &c. (*In a day*) Is not in the *Text*: Which meanes not falling into sin, but falling into trouble, which his malicious *enemy* plots against the just; and from which God delivers him. And though it meant falling in & rising out of sin; what is this to thee? Psalm. 34. 14. whole falls all men may see every day: but neither *God*, nor *man*, can at any time see thy *rising again* by repentance?

6. *Isa.* 64. 6. *All our righteousnes are as filthy rags.* Hence the carnall Christian gathers, That seeing the *best works* of the *best Saints* are no better: then his are good enough: & therefore he needs not much grieve, that his devotions are so imperfect. But *Isaiah* meanes not in this place, the righteous works of the *Regenerate*: as, fervent prayers in the name of God: charitable *almes* from the bowels of mercy: suffering in the gospels defence, the spoil of goods, and spilling of *blood*: & such works, which *Paul* cals the *fruits of the Spirit*, Gal. 5. 22.

Spirit. But the Prophet makes an hu
confeſſion in the name of § *Iewiſh*
when ſhe had faln from God to Idol
acknowledgeth, that whileſt they
by their filthy ſins ſeparated from
as *Lepers* are by their infected ſores,
polluted clothes, from men: their
eſt righteouſneſſe could not be but ab
nable in his ſight. And though our
works (compared with Chriſts *righ*
neſſe) are no better then *unclean rags*;
in *Gods* acceptation for *Chriſts* ſake,
a Apoc. 3. 8. are called [a] *white raiment* yea, [b]
b Apoc. 19. 8. *fine linnen and ſhining*, far unlike thy
pards ſpots, and [d] *filthy* garments.

‖ Ier. 13. 23. d Zeph. 3. 4. 7. Iam. 3. 2. *In many things we ſa*
True, but *Gods* children ſinne not in
things, as thou doeſt; without either
dling their luſts, or mortifying their
ruptions. And though the reliques o
remain in the deareſt children of G
that they had need daily to cry, *Our*
ther which art in heaven, forgive us our
ſpaſſes: Yet in the *New teſtament*, n
Gal. 1. 15. Rom 5, 8. are properly called *ſinners* but the u
generate; but the Regenerate, in reſp
of their zealous endeavour to ſerve G
John 3. 31. in unfained holines, are every where c
led Saints. Inſomuch, that S. *Iohn* ſai
1. John 3. 9. & 5. 18. that *whoſoever is born of God, ſinneth n*
that is, liveth not in wilfull filthyne
ſuffering ſin to raigne in him, as th
doſt. Deceive not thy ſelf with the n
of a Chriſtian: whoſoever liveth in
cuſtomary groſſe ſin, he liveth not in
2. Tim. 2. 19. ſtate of *Grace*. *Let therefore* [ſaith Pa
every one that nameth the name of Chriſt
part from iniquity. The *Regenerate* ſin b
upo

on frailty, they repent, and God doth
ardon, therefore they sinne *not to death*. 1. John
The Reprobate sin *Maliciously, wilfully*, and 5.16.
ight therein: so that by their good wil,
shal leave them, before they wil leave
They will not repent, & God wil not
ardon. Therefore their sins are *mortall*,
ith S. John, or rather *immortall*, as saith *Ibid.*
Paul, *Rom.* 2.5. It is no excuse there-
re to say, We are all *sinners*. True
Christians, thou seest, are all *Saints*.

8. *Luke* 23.43. *The thief converted* at the
st gaspe, was received to *Paradise*. What
en? If I may have but time to say,
hen I am a dying, *Lord have mercy upon* Mat. 7.
e, I shall likewise be saved. But what if 22, 23.
hou shalt not? And yet *many in that day*
all say, Lord, Lord: & *the Lord will not*
now them. The thief was saved, for he
epented: but his fellow had no grace to
pent, & was damned. Beware therefore,
st trusting to late repentance at thy
st end on earth, thou be not driven to
epent too late, without end, in hell.

9. 1. *John* 1. *The blood of Iesus Christ*
leanseth us from all sin. And 1. John. 2.1.
If any man sin, we have an Advocate with
the Father, Iesus Christ the righteous, &c.
Oh comfortable! But heare what S. *John*
ith in the same place: *My little children,*
these things write I unto you, that ye sin not.
If therefore thou leavest thy sin, these
comforts are thine, else they belong not
to thee.

10. Rom. 5.20. *Where sin aboundeth, grace*
did abound much more. Oh sweet! But heare
what Paul addeth; *What shall we say then?*
shall we continue in sin, that grace may a-
bound

bound? God forbid. How shall we th
deade to sin, live any longer therein? R
1,2. This place teacheth us not to
sume: but that we should not de
None therefore of these promises,
miseth any grace to any, but to th
nitent heart.

The grounds of Religion mi
are:

I. From the doctrine of *Justificati*
faith onely, a carnall Christian g
eth; *That good works are not necessa*
commends others, that do good w
but he perswades himself, that he
saved by his *Faith*, without doing
such matter. But he should know,
though good works are not necessa
Justification: yet they are necessa
salvation: for *we are Gods workma*
created in Christ Iesus unto good works
God hath predestinated that we should
in them. Whosoever therefore, in y
of *discretion*, bringeth not forth g
works after he is called, he cannot be
ved: neither was he ever predestinat
life eternal. Therfore the scripture s
that *Christ will reward every man acc*
to his Works. Christ respects in the *A*
of the seven Churches, nothing but t
works, & at the last day he wil give
heavenly inheritance onely to them w
have done good workes: in feeding
hungry, clothing the *naked*, *&c.* At th
day, *Righteousnes* shall weare the Cro
No righteousnes, no Crown. No g
works [according to a mans talent]
reward from God: unlesse it be *vengea*
To be rich in good works, is the su
found

Ephes. 2. 10.
Fulk. Rhem. Test. Annot. in *Ephe.* 2.12.
Ro. 2.6.
Apoc. 22.12. & 2.3.
Mat. 25. 2. Tim. 4,8.
Rom. 2. 8.

undation of our assurance [d] to obtain *eternall life*. For good works are the true fruits of a true faith; which apprehendeth *Christ*, & his obedience, unto salvation. And no other faith [e] *availeth in Christ, but that which worketh by love*. And not in the act of *justification*, that Faith which *only justifieth*, is [f] never *onely*, but ever accompanied with good works: as the *Tree* with his *fruits*, the *Sun* with his *light*, the *Fire* with his *heat*, & *water* with his *moysture*. And the *Faith* which doth not justifie her self by good works before men, is but [g] *a dead faith*, which will never justifie a mans soul before God but a justifying Faith [h] *purifieth the heart*, and [i] *sanctifieth* the whole man throughout.

II. From the Doctrine of Gods *eternall* [a] *Predestination*, and unchangeable *Decree*, he gathereth, *that if he be predestinated he shall be saved, he cannot but be saved; if to be damned, no meanes can do any good*. Therefore all works of Piety are but in vaine. But he should learn, *that God hath predestinated to the meanes, as well as to the end*. Whom therefore God hath predestinated to be saved, which is the [b] end, he hath likewise predestinated to be first *called, justified, and made conformable to the Image of his Son*, which is the [c] *meanes*. And they (saith [d] *Peter*) *who are elect unto salvation, are also elect unto the sanctification of the Spirit*. If therefore upon thy calling, thou conformest thy self to the *Word* and *example* of *Christ* thy Master; and obeyest the good motions of the *Holy Spirit*, in leaving sin, & living a godly life: then assure

[d] 1 Tim. 6.19.
[e] Gal. 5. 6.
[f] Fides sola non est sola. Fides sola justificat, ut oculus solus videt.
[g] Jam. 2.25.
[h] Acts 15.9.
[i] Acts 16.18.
[a] Mat. 25. 34. Ephes. 1.4. Eccles. 3.24.
[b] 1. Pe 1. 15.
[c] Rom 8.29,30. John 15.16.
[d] 1. Pe 1.2.

assure thy self, that thou art one of t
who are *infallibly* predestinated to e
lasting salvation. If otherwise, blame
Gods predestination, but thine own fu
rebellion. Do thou but return unto
& God will graciously receive the
the Father did the Prodigall son; a
thy conversion, it shall appear, bo
[e] *Angels* and [f] *Men*, that thou d
belong to his *Election*. If thou wilt
why should God save thee?

III. When a carnall Christian he
that a man hath not Free-will unto good
looseth the *reyns* to his own corrupt w
as though it lay not in him to bridle
to subdue it: *Implicately* making God
Author of sin, in suffering man to r
into this necessity: But he should kn
that God gave *Adam free-will*, to stan
his [a] integrity, if he would; but
abusing his free-will, lost both *himself*
it. Since the fall, *Man*, in his *state of*
ruption, hath free-will to evill, but no
good: for in this state [b] *we are not* [i
by Apostle] *sufficient to think a good thing*
And God is not bound to restore us, w
we lost so wretchedly, & make no m
care to recover again. But, as soon a
man is regenerated, the *Grace of God* fr
eth his will unto good, so that he doth
the good things he doth, with a free-w

Noli te in Deo primum quærere, sed in Christo, in quo si te per fidem inveneris, certus esto, te esse electum.
[e] Luke 15.10.
[f] Ver. 24.
[a] Magnas homo liberi arbitrii vires, cum conderetur, accepit sed eas peccando amisit. *Aug.*

de spirit. & lit. c. 3. Eccles. 7.19. & 15.14. Hom
male utens libero suo arbitrio, & se, & libru sum
arbitrium perdidit. *Aug. Enc. ad Lau. cap.* 30. [b] 2
Cor. 3.5. *Per lapsum arbitrii libertas in naturalibus*
manca, in supernaturalibus amissa est, donec gratia re
tuatur.

for

ur so the Apostle saith, that [c] *God of his own good pleasure, worketh both the will & the deed in us*, who (as the Apostle expounds it) [d] *cleanse our selves from all filthiness of the flesh and spirit, and finish our sanctification in the feare of God.* And in this state, *every true Christian* hath free-will; and as he increaseth in grace, so doth his will in freedome: for [a] *when the Son shall make us free, then shall we be free indeed*: and [b] *Where the Spirit of the Lord is, there is liberty*: for the holy Spirit draws their minds, not by coaction, but by the cords of Love, *Cant.* 1. 4. by *illuminating* their minds to know the truth; by *changing* their hearts, to love the known truth; & by *enabling* every one of them (according to the measure of grace which he hath received) to do the good which he loveth. But thou wilt not use the freedome of thy will, so far as God hath freed it: for thou doest many things *wilfully* [against Gods Law, to the hazzard of thy soul] that, which if the Kings law forbad, under the penalty of death, or losse of thy worldly state, thou *wouldest not doe*. Make not therefore thy want of *free-will* unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly *Father*.

IV. When the naturall man heares that no man (*since the Fall*) *is able to fulfill the Law of God, and to keepe all his Commandments*: Hee boldly persumes to sin as others doe, he contents himself with a

[c] Phil. 2. 12, 13. Acti agimus. *The will is passive in receiving the first grace afterward active in all goodnesse.*

[d] 2. Cor. 7. 1.

[a] John 8. 36. Liberum arbitrium, non nisi gratia Dei efficitur liberum. *Aug.* ad *Coll.* cap. 17.

[b] 2. Cor. 3. 17. Voluntas humana non libertate gratiam consequitur, sed gratia libertatem, *Aug de grat.*

few

few good thoughts: and if he be not altogether as bad as the *worst*, he concludes, that he is as truely regenerate as the best. And every voluntary refusall of doing good, or withstanding evill, he counts the *Impossibilitie* of the *Law*. But he should lerne, that though [since the Fall] no man but Christ, who was both God and Man, did, or can perfectly fulfill the whole *Law*: yet every true Christian as soon, as he is regenerated, begins to keep all Gods commandements in truth, though he cannot in *absolute perfection*. Thus [with *David*] *they* [a] *apply their hearts to fulfil Gods Commandments alwayes unto the end*. And then the [b] *Spirit of grace*, which was promised to be more *abundantly powred forth under the Gospell*, *helpeth* them in their *good endeavours*, and *assisteth them*, to doe what hee *commands* them to doe. And in so doing, God accepteth their [c] *good will and endeavour*, instead of *perfect* fulfilling of the Law; supplying out of the merits of Christ, who fulfilled the Law for us, whatsoevet wanteth in *our obedience*. And in this respect Saint *Iohn* saith, that [d] *Gods commandments are not burdensome*. And [e] Saint *Paul* saith, *I am able to doe all things through the helpe of him that strengthneth mee*. And *Zachary* and *Elizabeth* are said [f] *to walke in all the Commandements of the Lord, without reproofe*. Heerenpon Christ [g] commends to his Disciples, the *way of keeping his Commandments*, as the true testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walke in his Com-

[a] Psal. 119. 112.
[b] Ioel. 2,28,32. Zach. 12,10. Quod jubet, juvat. Aug.
[c] 2. Cor. 2,12.
[d] 1 Ioh. 5,3.
[e] Phil. 4,13.
[f] Luk. 1,6.
[g] Ioh. 15,10.

mands

mandements: and the more unto Christ in our love, the lesse will our paines seeme in keeping his *Law*. The *Lawes curse* [which under the *Old Testament* was so terrible] is under the *New*, by § death of Christ abolished to the *regenerate*. The rigor which made it so impossible to our nature before, is now to the *New borne*, so mollified by the *Spirit*, that it seemes facil and easie. The Apostles indeed presse on the *unconverted* Iews and Gentiles, the *impossibility* of keeping the Law, by ability of *nature* corrupted. But when they have to doe with *regenerated* Christians, they require to the *Law* [which is the *rule of righteousnesse*] *true* [a] *obedience in word and deed; the* [b] *mortifying of their members; the* [c] *crucifying of the flesh, with the affections and lusts thereof;* [d] *resurrection to newnesse of life;* [e] *walking in the Spirit;* [f] *overcomming of the World by faith*: so that though *no* man can say as Christ, [g] *Which of you can rebuke me of sinne?* yet every *regenerated* Christian can say of himself: Which of you can rebuke me of being an *adulterer, whoremonger, swearer, Drunkard, Thiefe, Usurer, Oppressor, Proud, Malicious, Covetous, a Prophaner of the holy Sabbath, a Lyer, a Neyleter of Gods publike service*, and such like grosse sinnes? else he is no true Christian. When a man casts off the *conscience* of being ruled by *Gods Law*, then God [a] gives him over to be led by his own lusts, the surest signe of a reprobate sense. Thus the Law, which since the Fall, no man by his *own naturall ability* can fulfill, is fulfilled *in truth* of every regenerated Christian, through the

[a] *Rom.* 15,18.
[b] Col. 3,5.
[c] Gal. 5,24. Rom. 6, 12,13.
[d] Ro. 6,4,5. Rom. 8,11.
[e] Gal. 5.25.
[f] 1 Ioh. 5,4.
[g] Ioh. 8.45.
[a] *Rom.* 1. 2.4, 28.

[b] Rom. 8.9. &c. Augustinus agnoscat, posse legem præstariper gratiam Christi, & pacem iure edicit.

[c] Luk. 11.13. Iam. 1.5 Deus magis delectatur affectu, quam effectu.

gracious assistance of [b] *Christs holy Spirit*. And this *Spirit*, *God* will [c] give every Christian, that will pray for it, incline his heart to keepe his Lawes.

V. When the unregenerated m heares that God *delighteth more in the inward minde, than in the outward man*. T hee feigneth with himself, that al *reverence*, and profession, is but either superstitious or superfluous. Hence i that he seldome kneeleth in the Ch that hee puts on his Hat in singing *Psalmes*, and the publike *Prayers*; w the prophane Varlot would not offe doe, in the presence of a Prince, or a ble man. And so that he keepe his m unto God, he thinkes he may sp himself [in other things] to the W He divides his thoughts, and give much to God, and so much to his suit: yea, he will divide with God *Sabbath*, and will give him almost one half: and spend the other wholl his owne pleasures. But know, O ca Man, that Almighty G O D will no served by halves, because he hath cr ed and redeemed the *whole Man*. A God detests the service of the *Man*, without the *inward* heart, a *sacrifice*: so he counts the inward se without all *externall* reverence, to meere *prophanenesse*: hee requireth b in his worship. In prayer therefore b thy *knees*, in witnes of thy *Humiliation* up thine eyes, and thy hands, in testi nie of thy *Confidence*: hang downe head, and smite thy brest, in token of *Contrition*: but especially call upon

with a *sincere heart*: serve him *holily*, serve him *wholly*, serve him *onely*, for God, and the *prince* of this World, are two contrary *Masters*: and therefore no man can possibly serve both. Matt. 6.24.

VI. The vnregenerated Christian holds the *Hearing of the Gospell preached*, to *bee but an indifferent matter* which hee may use, or not use at his pleasure: but whosoever thou art that wilt be assured in thy heart that thou art one of Christs *Elect sheepe*: thou must make a speciall care and conscience [if possibly thou canst] to heare *Gods Word preached*. For first, the preaching of the Gospell is the chief ordinary meanes which God hath appointed to convert the soules of all that he hath † *predestinated to be saved*, therefore it is called *the power of God unto salvation, to every one that believeth*. And where this Divine Ordinance is not, the people *perish*: and whosoever shall refuse it, *It shall be more tolerable for the Land of Sodom and Gomorrah in the day of Judgement, then for those people*. Secondly, the preaching of the Gospell is the *Standard* or *Ensigne of Christ*: to which all Souldiers and elect People must assemble themselves. When this *Ensigne* is displayed, as upon the *Lords Day*, he is none of Christs people, that flocks not unto it: neither shall any drop of the *raine* of his *Grace* light on their soules. Thirdly, it is the *ordinary meanes*, by which the holy Ghost begetteth Faith in our hearts, without which we cannot please God. If the *hearing of Christs voice* be the chief marke of *Christs elect sheepe*, and of the *Bridegroomes*

† Acts 13.48. Rom. 1.16. Prov. 29.18. Matt. 11.24. Isai. 11.12. Isai. 2. 1. 2. 3. Zach. 14.17. Rom. 10.14. Heb. 11.5.

Ioh.10. 27. Iohn. 3,29. Heb. 2,6. Ioh. 8, 47. 1.Cor. 1.21. Luke 20,25. [a]Ioh. 8.47. [b]Inde 2,1,&c. [c]Luk. 7,32.33. [d] Act. 2,3. [e] Ionas 3.5. [f]Prov 28,9. [g]Luk. 3,5. i

friend, then must it be a fearefull marke of a Reprobate Goat, either to neglect or *contemne* to heare the preaching of the Gospell. Let no man thinke this Position foolish, for *by this foolishnesse of preaching it pleaseth God to save them which believe.* Their state is therefore fearefull, who live in peace, without caring for the preaching of the Gospell. Can men look for Gods mercy, and despise his meanes? Hee [saith *Christ* of the Preachers of his Gospell] *That despiseth you, despiseth me.* [a] *He that is of God, heareth Gods words: ye therefore heare them not, because ye are not of God.* Had not the [b] Israelites heard *Phineas* message, they had never wept. Had not *Iohn Baptist* preached, the Iewes had never [c] *mourned.* Had not they, who *crucified* Christ, heard *Peters* [d] *Sermons*, their hearts had never been pricked. Had not the *Ninivites* heard *Ionas* [e] *preaching*, they had never *repented*: and if thou wilt not [f] heare and [g] repent, thou shalt never be saved.

VII. The opinion, that the Sacraments are but *bare Signes and Seales of Gods promise and grace unto us*, doth not a little hinder *Piety*; whereas, indeede, they are Seales: as well of our *service* and *obedience* unto God: which service, if we performe not unto him, the Sacraments seal no grace unto us: But if we receive them upon the resolution, to be his *faithfull* and *penitent* Servants, then the Sacraments doe not onely signifie and offer, but also *seale and exhibite* indeed the inward spirituall grace, which they outwardly promise and represent. And to

this

this end Baptisme is call the *washing of Regeneration, & renewing of the holy ghost*; & the Lords Supper, *The communion of the body and blood of Christ*. Were this truth beleeved, the holy Sacrament of the Lords Supper would be ofmer, and with greater reverence received. Tit. 3. 5. 1. Cor. 10. 16.

VIII. The last, and not the least block, whereat Piety stumbleth in the course of Religion, is, by adorning Vices with the names of *Vertue*: as to cal drunken *carousing*, Drinking of *healths*: spilling of innocent *blood*, *Valour*: *Gluttony*, *Hospitality*: *Covetousnes*, *Thriftines*: *Whordome*, loving a *Mistresse*: *Simony*, *Gratuity*: *Pride*, *Gracelikenesse*: *Dissembling*, *Complement*: Children of *Belial*, *good-fellows*: *Wrath*, *hastinesse*: *Ribaldry*, *Mirth*. So on the other side, to call *Sobriety*, in words and actions, *Hypocrisie*: *Almes-deeds*, *vain-glory*: *Devotion*, *superstition*: *Zeal* to Religion, *Puritanisme*: *Humility*, *crouching*: scruple of *Conscience*, *preciseness*, &c. And whiles thus we call *Evil*, *good*; and *Good*, *evil*; true pietie is much hindered in her progres. And thus much of the first hinderance of piety, by mistaking the true sence of some speciall places of Scripture, and grounds of Christian Religion.

The second hindrance of Piety.

2. *The evill example of great persons.* The Practice of whose prophane lives, they prefer for their imitation, before the precepts of Gods *Holy word*. So that when they see the greatest men in the *State*, & many chief *Gentlemen* in their *Country*, to make neither care nor conscience to

hear Sermons, to receive the Communion, nor to sanctifie the Lords Sabbath, &c. But to be *Swearers, Adulterers; Coveteers, Oppressors*, &c The they think, that the using of these holy Ordinances, are not matters of so great moment: for if they were, such great & wise men would not set so little by them. Hereupon they think, that religion is not a matter of necessity. And therefore where they should like Christians, row against the streame of impiety towards heaven: they suffer themselves to be carried with the multitude, down right to hell, thinking it impossible, that God will suffer so many to be damned. Whereas if the god of this world had not blinded the eyes of their minds, the holy Scriptures would teach them, that [a] *Not many wise men after the flesh, not many mighty, not many noble, are chosen*, &c. but that for the most part, the [b] *poor receive the Gospell*, & that [c] *few rich men shall be saved*: And, *that howsoever many are called, yet the chosen are but few*. Neither did the [d] multitude ever save any from damnation. As God hath advanced men in greatnes above others, so doth God expect that they in Religion and Piety, should go before others: otherwise, greatnes abused [in the time of their *Stewardship*] shal turn to their great *condemnation*, in the day of their *accounts*. At what time *sinfull great* & mighty men, as well as the poorest slaves, & bondmen, shal wish, *that the Rocks and Mountaines would fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath*. It wil prove but a miserable

[a] 1. Cor 1.26.
[b] Iohn 11.5.
[c] Mat. 19.23, 24.
[d] Mat. 22. Apoc. 5.15,16. &c.
Potentes potenter cruciabuntur. Sap. 6.7.
Apoc. 6. 15,16, &c.

solace,

solace, to have a great company of great men partakers with thee, of thine eternal torments. The multitude of sinners doth not extenuate, but aggravate sin, as in Sodom. Better it is therefore with a few to be saved in the *Arke*, then with the *whole world* to be *drowned* in the Flood. Walke with the few godly in the Scriptures *narrow path* to Heaven; but *crowd* not with the *godlesse multitude* in the *broad way* to hell. Let not the examples of irreligious great men hinder thy repentance; for their greatnes cannot at that day exempt themselves from their own most grievous punishment. Mat. 7. 13. Exod. 23. 2.

The third hindrance of Piety.

3. The long escaping of deserved punishment in this life. *Because sentence is not speedily executed against an evill worker, therefore the hearts of the Children of men are fully set in them to do evill, not knowing that the bountifulnesse of God leadeth them to repentance.* But when his patience is abused, & mans *sins* are ripened: his *Justice* wil at once both *begin, and make an end* of the sinner: and he will recompense the slownes of his delay, with the grievousnes of his punishment. Though they were suffered to run on the skore all the dayes of their life: yet they shal be sure to pay the utmost farthing, at the day of their death. And whilest they suppose themselves to be free from judgement; they are already smitten with the heaviest of Gods Judgements, †, a heart that cannot repent. The Stone in the reines or bladder, is a grievous pain that kills many a Eccles. 8. 11. Rom. 2. 4. 2. Pet. 3. 10. 1. Sam. 3. 11. Ezech. 29. 1. † Rom. 2. 5. *ametanoe ton ten kardian.* Cor poenitere nescium

mans body: but there is no disease comparable to the stone in the heart, where
2. Sam. 25. 17. *Nabal* died, and killeth million of souls. They refuse the triall of Christ and his Crosse: but they are stoned by hels executioners, to eternall death.

Because many Nobles and Gentlemen are not smitten with *present judgement*, for their out-regious swearing, adultery, drunkennes, oppression, prophaning of the Sabbath, and disgracefull neglect of Gods worship & service; they begin to doubt of divine Providence and Justice: both which two eyes they would as willingly put out in God, as the *Philistines bored* out the eyes of Samson. It is greatly therefore to be feared; lest they will provoke the Lord to cry out against them, as *Samson* against the *Philistines*: Jud. 16. 21. By neglecting the Law, and walking after their own hearts, they put out (as much as in them lyeth) the eyes of my *Providence* and *Justice*. Lead me therefore to these chief Pillars, whereupon the realm standeth: that I may pull the Realm upon their heads, & be at once avenged of them for my two eyes. Let not *Gods patience* hinder thy repentance: but because he is so patient, therefore doe thou the rather repent. Jud. 2[illegible]. 16, &c.

The fourth hindrance of Piety.

4. *The presumption of Gods mercy.* For when men are justly convinced of their sins, forthwith they betake themselves to this shield, *Christ is mercifull*: so that every sinner makes Christ the Patrone of his sin; as though he had come into the world

words, to bolster sin: and not to destroy the workes of the *Devill*. Hereupon the carnall Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his dayes. But what is this but to be an Implicite Atheist? Doubting, that either God seeth not his sin, or if he doth, that he is not just: for if he beleeveth that God is just, how can he think that God, who for sin so severely punisheth others, can love him, who still loveth to continue in sin? True it is, Christ is mercifull. But to whom? onely to them that repent, *and turn from iniquity in Jacob*. But *if any man blesse himself in his heart, saying, I shall have peace, although I walk according to the stubbornesse of mine own heart, thus adding drunkennesse to thirst: the Lord will not be mercifull to him, &c.* O mad men, who dare blesse themselves, when God pronounceth them accursed! Look therefore how far thou art from finding repentance in thy self; so far art thou from any assurance of finding mercy in Christ. *Let therefore the wicked forsake his wayes, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: & to our God, for he is very ready to forgive.*

1. John 3.3.

Isai 55. 20. Deut. 29.19.

Non delinquenti sed peccata relinquenti condonat Deus.

Despaire is nothing so dangerous as *Presumption*. For we reade not in all the Scripture, of above three or four, whom meere despaire overthrew: But secure Presumption hath sent millions to perdition without any noise. As therefore the Damsels of Israel sang in their dances, *Saul hath killed his thousands, and David his ten thousands*: so may I say, that

Despaire

Isay 55. 7. 1. Sam. 18, 5. *Metuendum est ne te occidat spes, & cum multum speres de misericordia, incidas in judicium,* Aug.

Despaire of Gods mercy hath dam[illegible] *thousands*, but the Presumption of G[illegible] mercy hath damned *ten thousands*, & [illegible] them quick to Hell, where now they [illegible] main in eternall tormentes without [illegible] of ease, or hope of Redemption. G[illegible] spared the *Thief*, but not his *Fellow*. G[illegible] spared one, that no man might *despair*[illegible] God spared but *one*, that no man sho[illegible] *presume*. Ioyfull assurance to a sinner [illegible] repents: no comfort to him that rem[illegible] *impenitent*. God is infinite in mercy, [illegible] to them onely, who turn from their [illegible] to serue him in *holinesse*, *without* [illegible] *no man shall see the Lord*, *Heb.* 12 14. [illegible] keep thee therefore from the hinder[illegible] of presumption: remember, that as *Ch*[illegible] is a *Saviour*, so *Moses* is an Accuser. L[illegible] therfore, as though there were no G[illegible] dye as though there were no *Law*. P[illegible] thy life, as though thou wert under [illegible] conduct of *Moses*: Depart this life, [illegible] thou knewest none but Christ, and [illegible] crucified. Presume not, if thou wilt [illegible] perish: Repent, if thou wilt bee *sa*[illegible]

Luk. 23. *Latronis exemplum non est exemplum imitationis, sed consolationis.*

The fifth hinderance of Piety.

5. *Evill Company*, commonly term[illegible] *Good-fellowes*: but indeed, the Devils ch[illegible] instruments, to hinder a wretched sin[illegible] from repentance & piety. The first [illegible] of Gods favour to a sinner, is to giue [illegible] grace to forsake evill companions: [illegible] who willfully continue in sin, conte[illegible] the means of their calling, gybing at [illegible] sincerity of profession in others, [illegible] shaming Christian Religion by their [illegible] prophane lives. These sit in the seat [illegible]

Iohn 5, 45. Qui dat poenitēti venia, non dabit peccanti poenitentiam. *Aug.*

scoffers. For, assoon as God admits a sinner to be one of his people, he bids him *come out of Babylon*. Every lewd company is a *Babylon*, out of which, let every childe of God either keep himself: or if he be in; think that he heares his *Father* voice sounding in his ear, *Come out of Babylon my childe*. As soon as Christ looked in mercy upon *Peter*, he went out of the company that was in the high priests hall, & wept bitterly for his offence. *David* vowing (upon recovery) a new life, bids, *Away from me, all ye workers of iniquity*, &c. As if it were impossible to become a new man, till he had shaken off all old ill companions. The truest proof of a mans *Religion*, is the quality of his companions. *Prophane companions* are the chief enemies of *Piety*, & quellers of holy motions. Many a time is *poor Christ* [offering to be new born in thee] thrust into the *Stable*: when these lewd companions, by their *drinking, playes & iests*, take up all the best roomes in the *Inne* of thy heart. Oh, let not the company of earthly sinners hinder thee from the society of heavenly Saints and Angels.

Luk. 22. 62.

Psa. 6. 8.

Luke 2.

The sixth hinderance of Piety.

6. *A conceited fear, lest the Practice of Piety should make a man*, [especially a yong man] *to wax too sad and pensive*: whereas, indeed, none can better joy, nor have more cause to rejoyce, then the pious & religious Christian. For as soon as they are justified by faith, they have peace with God, than which there can be no greater joy. Besides; they have already the

Ro. 5. 2.

the *Kingdom of Grace* descended into
hearts: as an assurance, that in God
time, they shall ascend into his K
of Glory. This Kingdome of Grac
sists in three things. I. Righteous
Rom. 14.17. having *Christs* righteousnesse to
them before God, they endeavour
righteously before men. II. Peac
the peace of conscience inseparable
loweth a righteous conversation.
The joy of the holy Ghost; which
onely felt in the Peace of a good C
science: and is so great, that it *passe*
understanding. No *Tongue* can expres
Phi. 4.7. no *heart* can conceive it, but on
that feeles it. This is that *fulnesse o*
which Christ promised his disciples,
Joh. 16. 24.v.22. the midst of their troubles, *a joy th*
man could take from them, the feel
this Joy, David upon his repentance
Ps. 51.12 ged so earnestly at the hands of God
store to me the joy of thy salvation. A
Luk. 15. 7.10. the Angels in heaven rejoyce so much
the *conversion of a sinner*: the joy of
ner converted must needs be exce
2. Cor. 7.10. great in his own heart. *It is worldly*
rose, that snowes so timely upon
heades, and filles the furrows of
hearts with the sorrowes of Death.
The *godly sorrow* of the godly [when G
thinks it meet to try them] causeth
them *Repentance not to be repented of*:
it doth but further their salvation.
in all such tribulation, they shall be
[f] Joh. 14,16. 17. to haue the *holy Ghost* to be their [f] C
forter: who will [g] make our *Consolati*
to abound through Christ, *as the sufferings*
[g] 2 Cor 1.5. *Christ doe abound in us*. But whilest
liv

eth in impiety, he hath [h] *no peace*, ith *Esay*: his [i] *laughter* is but madnesse ith *Salomon*:] his *riches* are but [k] *clay*, ith *Abakuk*: nay, the *Apostle* seemes em no better then [l] dung; [in comison of the pious mans treasure] all s joyes shall end in woes, saith Christ. t not therefore this false feare hinder e from the Practice of Piety. Better is to go sickely, with *Lazarus*, to *Heaven*, then full of mirth and pleasure, with *Dives* to Hell. Better it is to mourn for time with *men*, then to be tormented r ever with *Devils*.

[h] Isay 57,21.
[i] Eccl. 2.
[k] Aba. 2,6.
[l] Phil. 3,8.
Luke 6. 25.

The seventh hinderance of Piety.

7. And lastly, The hope of long life: , were it possible that a wicked liver ought this yeere to be his last yeere: is moneth his last moneth: this weeke, s last weeke: but that he would change d amend his wicked life? No verily, he uld use the best meanes to repent, and become a new man. But as the rich n in the Gospell promised himselfe *many yeeres to live in ease, mirth and fulse*; when he had not one night to live ger: so, many wicked Epicures falsely omise themselves § age of *many yeeres*, hen the thread of their life is already most drawne out to an end. So *Ieremy*] ascribes the cause of the Iewes sins & lamities to this, that *shee remembred not r last end*.

Fleres si scires unum tua tempora mensem: Rides, quum non sit fors sitan unadies? *Thomas Morus*.
Luk. 12. 19,20.

The longest space betwixt a mans ming by the wombe and going by e grave, is but *short*: for, [b] *Man that s borne of a Woman, hath but a short time to*

[a] Lam 1,9.
[b] Iob. 14.1.

live

Quotidie morimur, quotidie enim demitur pars vitæ, & tunc quoque cum cerseimus, vita decrescit. *Vives.* 1.Cor. 15,31. Isay 2.22.

Iob 17. 14.

* Homo est faruus usque ad 40 annũ, deinde ubi agnovit se esse fatuum, vita consũpta est. *Luther.*

live. He hath but a *few dayes*, and full of nothing, but *troubles*. And the *practice of Piety*, how much the state of the child that yester day *baptized*, and to day is buried, the *thusalems*, who lived nine hundred nine yeeres; and then died; of the happier the *Babe*; because hee had *sinne*, & fewer *sorrowes*. And what maines of both, but *a bare* What trust should a man repo long life? seeing the whole life of nothing but a lingring death: so the Apostle protests, *a man dyeth*

Harke in thine eare, O secure thy life is but a puffe of breath uostrils, trust not to it. Thy *Soule* in a house of clay, that wil fal, ere long: as may appear by § *dimnes* of the *deaffnesse* of thy *Eares*, the thy *Cheekes*, the *rottennes* of thy *Teeth* *weakenes* of thy *sinews*, the trembl thy *Hands*, the *Kalender* in thy *bones* *shortnesse* of thy *sleepe*: & every *gray* as so many *Summoners*, bids thee for thy long home. Come, let us meane while walk to thy Fathers break open the lid: see here, how that *rupt on is thy Father, and the worm thy* *ther and Sister*: seest thou how these so must thou be ere long. Foole! knowest not how soone. Thy *Hour* runneth apace, and in all places; *Death* the meane while waiteth for thee.

* The whole life of man (save is spent in Gods service] is but a foole for a man lives *fourty yeeres*, before knowes himself to be a foole, & by

saue he seeth his folly, his life is finished.
Harke [*Husbandman*] before thou seest many more *crops* of *harvest*, thy selfe shall bee *ripe*: & *Death* wil cut thee down *with speede*. Harke *Tradesman* ere many 6. *months* more, *thy last month comes on*: after which thou shalt trade away, and trade no longer. Harke [*most grave Iudge*] within a *few Termes*, the terme of thy *life* approacheth, wherein thou shalt cease to *judge others*, and goe thy selfe to be judged. Harke [*O man of God*] that goest to § Pulpit; preach this Sermon, as it were the last that thou shouldest make to thy people. Harke [*Noble-man*] lay aside the high conceit of thy *Honour*; *death*, ere it bee long, § will lay thy *honour* in the dust; and make thee as base as the earth, that thou treadest vnder thy feet. Harke (*thou that now readest this Booke*) assure thy self ere it be long there will be but *two holes*, where now thy *two* eyes are placed: & others shall read the truth of this lesson vpon thy *bare skull*, which now thou readest in this *little Booke*. How soon I know not, but this I am sure of: that [a] *thy time is appointed*, *thy* [b] *months are determined*, *thy* [c] *dayes are nvmbred*, and thy very [d] *last hour is limited*; beyond which thou shalt not passe. For then, the [e] *first born of death*, mounted on his [f] *pale Horse*, shall alight at thy door: and (notwithstanding all thy *Wealth*, thy *Honour*, and the *teares of thy dearest friends*) will cary thee away *bound hand and foot*, as his prisoner, and keep thy body under a Load of earth, vntill that day come, wherein thou must be brought forth, to *receive according*

§ Mors sceptra ligonibus aequat.
a Iob 14.14.
b Iob 14.5.
c Psal. 7. 12.
Dan. 5. 25.
Stat sua cuique dies, *Virg.*
d Iob 13. 1. & 11. 3.
e Iob 17. 23.
f Apoc. 6. 8.
2. Cor. 5. 10.

ding to the things which thou hast done that body, whither it be good or evil. Oh let not the *false hope* of an uncertain long life hinder thee from becoming a present practiser of Religious Piety. God † offereth grace to day, but who promiseth to morrow? There are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in thier *impenitency* ere ever they could attaine to the time they set for their repentance. The *longer* a man rests in a *disease*, the *harder* it is to be cured: for custome of sinne breeds hardness of heart: and the *impediments* which hinder thee from repenting *now*, will hinder thee more, when thou art more aged.

† Psal. 95.7. Heb. 3. 7. Poenitenti veniam spopondit, sed vivendi in crastinum non spopondit. *Chrys.* Nemo tam divos habuit faventes, Crastinũ ut sibi possit polliceri. *Senec.* Heb. 3. 13.

A wise man being to go a far and long iourney, wil not lay the heaviest burthen upon the weakest horse. And with what conscience canst thou lay the great burthen of repentance on thy feeble and tired old age, whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger under it? Is it wisdome for him that is to sail a long and dangerous voyage, to lye playing and sleeping, while the wind serveth, and the Sea is calm, the Ship sound, the Pilot well, the mariners strong: & then set forth when the winds are contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the Saylors languishing? Therefore, *O sinfull soul*, begin now thy conversation to God, whilst life, health, strength and youth lasteth: before those ‖ years draw nigh, when as thou shalt say, *I have no pleasure in them.* God ever required his

‖ Eccl. 12.

his service the[r] *first born*; and the[s] *first fruits*; and those to be offered unto him without delay. So just[t] *Abel* offered unto God his *firstlings*, and *fattest lambs*: and reason good, that the best Lord should be first & best served. All Gods servants should therefore[u] *remember to serve their Creatour in the days of their youth*: and[x] early in the morning, like *Abraham*, to sacrifice unto God the young *Isaac* of their age. [y] *Ye shall not see my face* (saith *Joseph* to his brethren) *except your younger brother with you*. And how shalt thou look in the face of Jesus, if thou giveſt thy younger yeers to the Devill, & bringeſt him nothing but thy blind, lame, & decrepit old age? *Offer it unto thy Prince*, saith[z] *Malachie*: If he will not accept such an one to serve him; how shall the Prince of princes admit such an one to be his servant? If the King of Babel would have *young men, well favoured, and such as had ability in them, to stand in his palace*, Dan. 1.4. shall the King of heaven have none to stand in his Courts, but the blind and lame, such as the soule of *David* hated? Thinkeſt thou, when thou haſt served Satan with thy prime yeers, to satisfie God with thy dotage? Take heed leſt God turn thee over to thy old master againe: that as thou haſt all the daies of thy life done his work, so he may in the end pay thee thy wages. Is that a fit time to undertake by thy serious exercises of repentance [which is the work of works] to turn thy sinfull soule to God, when thou art not able with all thy strength to turn

[r] Exo. 13.2.
[s] Exo. 22.29.
[t] Gen. 4.4.
[u] Ecc. 12.1.
[x] Gen. 22.3.
[y] Gen. 43.3.
[z] Mal. 1.1.

thy weary bons on thy ſoft bed? If thou findeſt it ſo hard a matter now, thou ſhalt find it far harder then. For thy ſin will wax ſtronger, thy ſtrength will grow weaker, thy conſcience will clog thee, paine will diſtract thee, the feare of death will amaze thee, and the viſitation of friends will ſo diſturb thee, that if thou be not furniſhed afore hand with ſtore of faith, patience, and conſolation, thou ſhalt not be able either to meditate of thy ſelfe, or to heare the words of comfort from others: not to pray alone, nor to joyne with others who pray for thee. It may be thou ſhalt be taken with a dumb palſie, or ſuch a deadly ſenſleſneſſe, that thou ſhalt neither remember God, nor think upon thine own eſtate. And doſt thou not well deſerve, that God ſhould forget to ſave thee in thy *death*, who art ſo unmindfull now to ſerve him in thy *life*? The feare of death will drive many at that time to cry, [a] *Lord, Lord*; but Chriſt proteſteth, that *he will not then know them for his*. Yea, many ſhall then [like *Esau*] *with* [b] *teares ſeeke to repent, & yet find no place of repentance*. For man hath not free-will to repent when he will, but when God will give him grace: and if *Mercy* ſhewed her ſelfe ſo inexorable, that ſhe would not open her gates to [c] tender ſuiters as Virgins, to ſo earneſt ſuiters as *knockers*, becauſe they knocked *too late*: how thinkeſt thou that ſhe will ever ſuffer thee to enter her gates, being ſo impure a wretch, that never thinkeſt to leave ſin, till ſin firſt leave thee, & didſt never yet knocke with thine

[a] Mat. 7.22.

[b] Heb. 12.17.

[c] Mat. 25.12.

ers upon the breasts of a penitent heart? And justly doth her Grace deny to open the gates of heaven, when thou knockest in thine adversity, who in thy prosperity wouldest not suffer Christ, whilest he knocked, to enter in at the door of thy heart. Trust not either late repentance, or long life: not late repentance, because it is much so be feared, lest that the repentance which the feare of death enforceth, dies with a man dying. And the hypocrite, who deceived others in his life, may deceive himself in his death. God accepteth none but freewill offerings and the repentance that pleaseth him must be † voluntary, and not of constraint. Not long life; for old age will fall upon the neck of youth: and as nothing is more sure than death, so nothing is more uncertaine than the time of dying. Yea, oft-times when ripenesse of sin is hastened by outragiousnesse of sinning, God suddenly cutteth off such vicious livers, either with the sword, intemperatenes, luxury, surfet, or some other fearfull manner of sickneſſe. Mayest thou not see, that it is the evill spirit that perswades thee to defer thy repentance till old age; when experience tells thee, that not one of a * thousand that takes thy course, doth ever attain unto it. Let Gods holy Spirit move thee, not to give thy selfe any longer ‖ *to eate and drink with the drunken, lest thy master send death for thee, in a day when thou lookest not for him, and in an houre that thou art not aware of; and so suddenly cut thee off, and appoint thee thy portion with the hypocrites,*

‖ Rev. 3.10.

† Nascentes morimur, finisque ab origine pendet: Et pubescentes juncta senecta premit. *Mani.*

* Nequities vitæ non finit esse finem. Mat. 24. 47. &c.

where shal be weeping and gnashing of teeth. But if thou loveſt [h] long life, feare God and long for *life everlasting*. The longest life here, when it comes to the period will appeare to have been but as a [i] *tale that is told*, a [k] *vanishing vapour*, a *fleeting* [l] *shadow*, a seeming [m] *dreame*; a glorious flower, growing and [n] *flourishing in the* [o] *morning*, *but in the evening cut down and withered*: or like a [p] *Weavers shuttle*, which by winding here & there, swiftly unwindeth it self to an end. It is but a [q] *moment*, saith S. *Paul*. O then the madnesse of man! that for a *moment of* [r] *sinfull pleasure* will hazard the losse of a [s] *eternall weight of glory*.

[h] Deut. 30.16. Pro.3.2. Psal. 3. 2. & 34. 11. &c.
[i] Psal. 90.9.
[k] Jam. 4.14.
[l] Psal. 109.23.
[m] Psal 76.5.
[n] 1 Pet 1.24.
[o] Psal. 90.9.
[q] 2 Cor 4.17.
[r] Heb. 11.25.
[s] 2 Cor 4.17.
[t] Mar. 16.9. Luk. 8.2

These are the seven chief hinderers of piety, which must be cast out like [t] *Marie Magdalens* seven devils, before ever thou canst become a true *practiser of piety*, or have any sound hope to enjoy either favour from Christ by grace, or fellowship with him in glory.

The conclusion.

TO conclude all: forasmuch as thou seest, that without Christ thou art but a slave of sin, Deaths vassall, the worms meat, whose thoughts are vaine, whose deeds are vile, whose pleasures have scarce beginnings, whose miseries never know end: What wise man would incurre these hellish torments, though he might by living in sin purchase to himself for a time the Empire of *Augustus*, the riches of *Crœsus* the pleasures of *Solomon*, the policy of *Achitophel*, the voluptuous fare and fine apparell of

Dives

Dives? for what should it availe a man [as our Saviour saith] *to win the whole world* for a time; *and then to lose his soule* in hell for ever?

And seeing that likewise thou seest how great is thy happinesse in Christ, and how vain are the hinderances that debarre thee from the same; *beware*, as the Apostle exhorteth, *of the* [u]*deceitfulnesse of sin*. For that sin which seems now so be so pleasing to thy corrupt nature, will one day prove the bitterest enemy to thy distressed soule: and in the meane while harden, unawares, thine impenitent heart. [u] Heb. 3.13.

Sin, as a Serpent, seems beautifull to the eye, but take heed of the sting behind whose venemous effects if thou knewest, thou wouldst as carefully flie from sin, as from a Serpent: For,

1. Sin did never any man good, and the more sin a man hath committed, the more odious he hath made himself to God, the more hatefull to all good men.

2. Sin brought upon thee all the evill crosses, losses, disgraces, and sickness, that ever befell thee. [x] *Fooles* (saith *David*) *by reason of their transgressions, and because of their iniquities are afflicted. Jeremy* in lamenting manner asketh the question, [y] *Wherefore is the living man sorrowfull?* The holy Ghost answereth him, *Man suffereth for his sin*. Hereupon the Prophet takes up that dolefull out-crie against sin, as the cause of all their miseries, [z] *Woe unto us that ever we have sinned.* [x] Psal. 107.27. [y] Lam 3.39. [z] Lam 5.16.

3. If thou dost not speedily repent thee of thy sins, they will bring upon

thee yet far greater plagues, losses, cro
ses, shame, and judgement, than ever b
therto befell thee. Read Levit. 23. 18. &c.
Deut. 28. 15. &c.

4. And lastly, if thou wilt not cast
thy sin, God [when [a] *the measure of*
iniquitie is full] will cast thee off for
sin: for as he is just, so he hath power
kill and cast into hell all hardened a
impenitent sinners. It therefore thou w
avoid the cursed effects of sin in this li
and the eternall wrath due thereto in
world to come, and be assured that th
art not one of those who are given o
to a reprobate sense; [b] *Let them* [O s
ner] *my counsell bee acceptable unto th*
breake off thy sins by righteousnesse, and
iniquities by shewing mercy toward the po
O let there [at length] *be an healing of*
error. [c] *Nathan* used but one parab
and *David* was converted. *Jonas* preach
but once to [d] Ninive, and the whole c
repented: Christ looked but once on
ter, and [e] *he went out and wept bitter*
And now that thou art oft, and so
vingly intreated, not by a Prophet, b
by Christ the Lord of Prophets: yea, th
God himself by his [f] embassadors d
pray thee to be reconciled unto him: leave
thine adultery, with *David*; repent of
sins, like a true Ninivite; and while
Christ looketh in mercy upon thee, lo
thy wicked corruptions, & weep bitter
for thine offences.

[a] Gen. 15. 16.
[b] Lam. 4. 27.
[c] 2 Sam. 12. 13.
[d] Jona. 3. 5. &c.
[e] Luk. 22. 6.
[f] 2 Cor. 5. 20.

Content not thy self with that formal
religion, which unregenerated men ha
framed to themselves, in steade of sinc
devotion. For in the multitude of opi
ons

ons, most men have almost lost the practice of true religiō. Think not that thou art a Christian good enough, becaus thou dost as the most, & art not so bad as the worst. No man is so wicked, that he is addicted to all kind of vices [for there is an antipathy betwixt some vices.] But remember that Christ saith, ‖ *Except your righteousnesse shall exceed the righteousnesse of the Scribes and Pharisees, ye shall in no case enter into the Kingdome of heaven.* Consider with thy selfe, how far thou commest short of the Pharisees in fasting, praying, frequenting the Church, and in giving of almes. Think with thy selfe, how many Pagans, who never knew Baptisme, yet in morall vertues, and honesty of life, go far beyond thee. Where is then the life of Christ thy Master? and how far art thou from being a true Christian? If thou dost willingly yeeld to live in any one grosse sin, thou canst not have a regenerated soule; though thou reformest thy selfe, like † *Herod*, from many other vices. A true Christian must have respect to walke in the truth of his heart, in al the commandements of God alike: for, saith Saint *James*, * *He that shall offend in one point of the Law*, wilfully, *is guilty of all.* And *Peter* bids us [k] *lay aside*, not some, but *all malice, guile, and hypocrisie, &c.* One sin is enough to damne a mans soule, without repentance: dream not to goe to heaven by any neerer or easier way than Christ hath trained unto us in his word. The way to heaven is not *easie* or *common* but [l] *strait* and *narrow*: yea, *so narrow*, that Christ protesteth, that *a rich man shal*

‖ Mat. 5.20.

† Mar. 6.20.

* Ja. 2.10.

[k] 1 Pe. 2.1.

[l] Mat. 7.14. & 19.23. & 22.14. Luk. 13.24.

hardly enter into the Kingdome of heaven
and that those who *enter*, are but few
that those few cannot get in, but by
ving: and that some of those who
enter in, *shall not be able*. This all
Saints [whilst they here lived] knew
when with so often fasting, so earn
praiers, so frequent hearing the wo
& receiving the sacraments, & with
abundance of teares, they devoutly be
ged at the hands of God, for Christs sa
to be received into his Kingdome.

If thou wilt not beleeve this truth,
assure thee, that the Devill, which p
swades thee now, that it is easie to
heaven, wil tel thee hereafter, that it is
hardest busines in the world. If therefo
thou art desirous to purchase sound
rance of salvation to thy soul, & to
the right & safe way to heaven: get
with, like a ‖ *wise virgin*, the oyl of
in the lamp of thy *conversation*; that
mayest be in a continuall readines
meet the Bridegroom, whether he co
meth by death, or by judgement. Wh
that thou mayest the better doe, let
be thy daily practice.

‖ Mat. 25. 1. &c

How a private man must begin the morning with piety.

† Primitiæ oris & cordis Deo offerendæ. *Ambros. in Psal.* 119.

AS soon as ever thou awakest in
morning, keep the doore of thy
fast shut, that no earthly thought
enter, before that God be come in
and let him [before all others] have
† first place therein. So all evill thoug
either will not dare to come, or shall
exist

after be kept out: and the heart will more favour of piety and godlineſſe all the day after. But if thy heart be not [at thy firſt waking] filled with ſome meditations of God & his Word; and dreſſed like the lamp in the Tabernacle, every morning & evening, with the *oile-olive of Gods word*; and perfumed with the ſweet *incenſe of prayer*, Satan will attempt to fill it with worldly cares, or fleſhly deſires, ſo that it will grow unfit for the ſervice of God all the day after, ſending forth nothing but the ſtench of corrupt and lying words, and of raſh and blaſphemous oathes. Exod. 27.20. 21. Exod. 30.7. pſal. 151.1.

Begin therefore every days work, with Gods word and prayer. And offer up unto God upon the alter of a *contrite heart*, the groanes of thy ſpirit, and the *calves of thy lips*, as thy morning ſacrifice, and the firſt fruits of the day. And as ſoon as thou awakeſt, ſay unto him thus. Pſ. 51. Rom. 8. Hoſ. 14.2.

A ſhort Soliloquie when one firſt wakes in the morning.

My ſoule [t] *waiteth on thee, O Lord, more than the morning watch watcheth for the morning.* [u] *O God, therefore be merciful unto me, and bleſſe me, and cauſe thy face to ſhine upon me: fill me with thy mercy this morning, ſo ſhall I rejoyce, and be glad all my dayes.* [t] Pſal. 130.6. [u] Pſal. 67.1.

Meditations for the Morning.

Then meditate,

HOw almighty God can [in the reſurrection] as eaſily raiſe up thy body out of the grave frō § ſleep of death,

as he hath this morning wakened thee
thy bed, out of the sleep of nature.
the dawning of which resurrection
† Psal. 132.16. 2 Thes. 1.10. Ju. v.14 Christ shal come *to be glorified in his Saints*: and everie one of the bodies
the thousands of his Saints [being fashioned like unto his glorious body]
shine as bright as the Sun. All the Angels
shining likewise in their glory, the body
of Christ surpassing them all in splendor
& glory: and the Godhead excelling it.
If the rising of one Sun make the morning skie so glorious, what a bright-shining & glorious morning will that be
when so many thousand thousands of
bodies, far brighter than the Sun, shall
appeare and accompany Christ & his
glorious traine, comming to keep his
§ Acts 27.31. * 1 Cor. 6.3. † Jude ver. 15. generall § Sessions of righteousnes, to
* judge the wicked angels, and † all ungodly men? And let not any transitory
profit, pleasure, or vain glory of this day
cause thee to lose thy part and portion of
‖ Luke 14.14. * 1 Pet. 5.8. Job 17. † Job 1.10. Ps. 121. 4. & 34 7. & 91. 11. Gen. 31.1,2. 2. King. 6.16. the eternall blisse and glory of that day,
which is properly termed, ‖ *the resurrection of the just*. Beasts have bodily eyes
to see the ordinary light of the day: but
endeavour thou with the *eyes of faith* to
fore-see the glorious light of this day.

2. That thou knowest not how neere
the evill spirit [which * *night and day like a roaring Lion walketh about, seeking to devoure thee*] was unto thee whilest thou
leptst and wast not able to help thy self:
and that thou knowest not what mischiefe he would have done to thee, had
not God † hedged thee and thine with
his everwaking providence, and guarded
thee

thee with his holy and blessed Angels.

3 If thou hearest the Cock crow, † remember *Peter*, to imitate him, & call to mind that *cock-crowing* sound of the last trumpet, which shall waken thee from the dead. And consider in what case thou art if it sounded now: and become such as thou wouldest wish to be then: lest at that day thou wilt wish ‡ thou hadst never seen this, yea, ‖ curse § day of thy natural birth, for want of being newborn by spiritual grace. * Whē the cock crows the thief despares of his hope, & gives over his nights enterprize: so the Devill ceases to tempt any further, when he hears the devout soul waking her self with morning prayer.

4 Remember that Almighty God is about thy bed, † & seeth thy down-lying and thy up-rising, understandeth thy thoughts, and is acquainted with all thy wayes. Remember likewise that his holy Angels, who ‖ guarded and watched over thee all night, doe also behold how thou wakest & risest. Do all things therfore as in the awfull presence of God, & in the sight of his holy Angels.

5 As thou art a putting on thine apparell, remember that they were first given as coverings of shame, being the filthy effect of sin: and that they are made but of the offalls and excrements of dead beasts: therefore whether thou respect the stuff, or the first institution, thou hast so little cause to be proud of them, that thou hast great cause to be humbled at the sight and wearing of them; seeing the richest apparel are but fine covers of the foulest

† Luke 21. 61, 62.

‡ Jer. 20. 14. Tit. 3. 5.

* Gallo canente, suas latro relinquit insidias, &c. *Ambr. Hexam. lib. 6. cap 14.*

† Psal. 139. 2, 3

‖ Gen. 31. 42. and 32. 1, 2. Psal. 91. 5, 11. Acts 12. 11.

foulest shame. Meditate rather, that thine apparel serves to cover thy shame & to fence thy body from cold; so that shouldest be as careful to cover thy soul with that † *wedding garment*, which is the *righteousness of Christ*, and [because apprehended by our faith] called the *righteousness of the Saints*: lest whilest we are richly apparelled in the sight of man, we be not found to walk ‖*naked*, [so that all our filthines be seen] in the sight of God. But that with his *righteousness*, as with a robe we may cover our selves from perpetuall shame: & shield our souls from the fiery cold, † wil procure infernal *howling and gnashing of teeth*. And withal consider, how blessed a people were our nation, if every silken sute did cover a sanctified soul. And yet a man would think that on whom God bestowed most of these outward blessings, of the he should receive greatest inward thanks. But if we prove otherwise, their † reckoning will prove the heavier in the day of their accounts.

† Matt. 22.11. Rom.13 14. 1. Cor. 1. 30. Phi.3.9. Apoc. 19.8. Eph.4. 24. ‖ Apoc. 16.15. * Matt. 22.13. † Luke 12.48.

6 Consider how Gods mercy is ‖ renewed unto thee every morning, in giving thee, as it were, a *new life*; and in causing the *Sun, after his incessant race to rise again to give thee light. Let not then his glorious light burn in vain: but prevent rather, as oft as thou canst, the *Sun-rising*, to give God thanks: & kneeling down at thy bed-side, salute him at the *day-spring*, with some devout *Sanctus Incarnum*, or morning *Soliloquie*, † containing an humble confession of thy sins, the pardon of thy faults, a thanksgiving for

‖ Lam. 3.23. * Psal. 19.5. † Wisd. 15.2,3.

all

all his benefits, and a craving of his gracious protection to his Church, thy self, and all that do belong unto thee.

Brief directions how to read the holy Scriptures, that every yeare over with ease, profit, and reverence.

BUt forasmuch that as faith is § soul, so reading and meditating of the Word of God are the Parents of Prayer. Therefore before thou prayest in the morning, first read a Chap. in the Word of God, then meditate a while with thy self, how many excellent things thou canst remember.

At first, what good counsels or exhortations to good works, and to holy life.

Secondly, what threatnings of judgements against such and such a sin: and what fearfull examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiseth to patience, chastity, mercy, almes-deeds, zeal in his service, charity, faith, and trust in God, and such like Christian vertues.

Fourthly, what gracious deliverances God hath wrought, & what special blessings he hath bestowed upon them, who were his true and zealous servants.

Fifthly, apply these things to thine own heart, & read not these Chapters, as matters of historicall discourse; but as if they were so many letters, or epistles sent down from God out of heaven unto thee: for *whatsoever is written, is written for our learning*. Rom. 15. 4.

Sixthly,

Sixthly, read them therefore with that reverence, as if God himself stood by, & spake these words unto thee, to excite thee to those vertues, to dissuade thee from those vices: assuring thy self, that if such sins (as thou readest there) be found in thee without repentance, the like plagues will fall upon thee: but if thou do practise the like piety & vertuous deeds, the like blessings shall come unto thee and thine.

In a word, apply all that thou readest in holy Scripture, to one of these two heads chiefly; either to confirme thy faith, or to increase thy repentance: for as ‖ *Supstine & abstine*, Beare and forbeare, was the Epitome of a good Philosophers life; so *Crede & resipisce*, Beleeve and repent, is the whole summe of a true Christians profession. One Chapter thus read with understanding, and meditated with application, will better feed and comfort thy soule, than five read & run over without marking their scope & sense, or making any use thereof to thine owne selfe. If in this manner thou shalt reade three Chapters every day: one in the morning, another at noon, and the third at night (reading so many Psalmes in stead of a Chapter, as our Church Liturgie appoints for morning and evening prayers) thou shalt reade over all § *Canonicall* [a] *Scriptures* in a yeer, except six Chapters, which will amount to 1101. dividing which by three, into 355. [the number of the dayes of the yeer] there will remain but six, which thou maist dispose of as is prescribed.

‖ *Epistet. dist.*

[a] In § Canonicall books of the Old Testament are 931. Chapters, but distributting the 150. Psalmes into 60. parts, thou shalt find but 841. which being added to 260. (the number of the Chapters in the New Testament)

thou mayest adde to the taske of the last day of the yeere. The reading of the Bible in order, will help thee better to understand both the history & scope of the holy Scripture. And as for the [b] *Apocrypha*, being but penned by mans spirit, thou maiest read them at thy pleasure: but beleeve them so far as they agree with the Canonical Scripture, which is indited by the holy Ghost?

But it may be thou wilt say, that thy businesse will not admit thee so much time, as to reade every morning a chapter, &c. O man, remember that thy life is but short, and that al this business is but for the use of this short life: but salvation or damnation is everlasting. Rise up therefore every morning by so much time the earlier, defraud thy foggie flesh of so much sleep, but rob not thy soule of her food, nor God of his service: and serve the almighty duly, whilest thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember, that *God is a God of holinesse*, whereof he warneth us, by repeating so often, [c] *Be ye holy*. And when he devoured with a sudden fire [d] *Nadab* and *Abihu*, for offering unto him incense with strange fire [like those now adayes, who offer prayers from hearts

[b] Horum viginti duos libros lege, cæ Apocryphis vero nihil habeas negotii: has tantum studiosè meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & religiosiores fuerunt Apostol. & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesiæ, non transgrediaris illius terminos: Ac Veteris Testamenti [ut dictum est] viginti duos meditare libros. *Cyril. Hier Catech.* 4. [c] Levit. 11. 24. & 19. 2. &. 20. 7. 1 Pet. 2. 5. [d] Levit. 10. 2.

fraught

fraught with the fire of lust and malice
the Lord would give no other reason
[e] Vet. 2. his judgements but this, [e] *I will be sanctified in them that come neere me.* As if he should have said: If I cannot be sanctified *by them* who are my servants in serving me with that holinesse that they should, I will be sanctified *in them*, by confounding them with my just judgements which their lewdnesse doth deserve. God therefore cannot abide any wilfull uncleannesse, or filthinesse in them that serve him: insomuch that he commands Israelites, that when they were in camp against their enemies, they should dig a hole with a paddle, and cover their excrements: his reason is, [f] *For the Lord thy God walketh in the midst of the camp to deliver thee, and to give up thine enemies before thee: therefore shall thy host be holy, that he see no filthy thing in thee, and turn away from thee.*
[f] Deut 23.13. 14.

If he will have men to be so holy in time of war in the field, how much more holinesse expecteth hee at our hands in time of peace in our houses? Therefore *Zophar* in *Job* *If thou prepare thine heart and stretch out thine hand toward God in pray: if iniquity be in thy hand, put it far away, and let no wickednesse dwell in thy tabernacles*, Job 11.13,14. For, as he saith, *If there be any uncleannes in our hands* [that is, any sin whereof we have not repented] *though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers*, Isa. 1.15. Therefore before thou prayest, let God see that thy heart is set

sowfull for thy sin: and that thy mind is resolved [through the assistance of his grace] to amend thy faults. And then having washed thy self, & adorned thy body with apparell which beseemeth thy calling, and § image of God which thou bearest, shut thy chamber doore, and kneele down at thy bed side, or some other convenient place; and in reverent manner lifting up thy heart, together with thy hands and eies, as in the presence of God, who seeth the inward intention of thy soul, offer up unto God, upon the altar of a contrite heart, thy prayer as a morning sacrifice, through the mediation of Christ, in these or the like words.

A prayer for the morning.

O Most mighty and glorious God, full of incomprehensible power and majesty, whose glory the very heaven of heavens is not able to contain: look down from heaven upon me thine unworthy servant, who here prostrate my selfe at the † footstoole of thy throne of grace. But look upon me, O Father, through * the merits and mediation of Jesus Christ thy beloved Son, *in whom only thou art well pleased*. For of my self I am not worthy to stand in thy presence or to speak with my ‖ unclean lips to so holy a God as thou art. For thou knowest that *in † sin I was conceived* & born, and that I have lived ever since in iniquity: so that I have broken all thy holy commandements by sinfull motions, unclean * thoughts, evill words, and wicked

§ 1 Kin. 8.27. † Psa. 32.7. Heb. 4. 16. 1. * Dan. 9. 18. Matth. 3. 17. ‖ Isaiah 6. 5. † Psal. 51. 5. *Ge. 6. 5 Mat. 15. 19. & 12 34. Psal. 141. 2. Dan. 9. 10. 11.

ked werks; omitting many of those duties of piety which thou requirest for thy service, and committing many of those vices which thou [under the penalty of thy displeasure] hast forbidden.

[Here thou mayest confess unto God thy secret sins, which doe most burthen thy conscience: with the circumstances of ȳ time, place, person, and manner how it was committed, saying, *But more especially, O Lord, I doe here with griefe of heart confesse unto thee, &c.*]

And for these my sins, O Lord, I stand here guilty of thy ‖ curse, with all the miseries of this life, and everlasting torments in hell fire, when this wretched life is ended, if thou shouldest deale with me according to my deserts. Yea, Lord, I confesse, that it is thy *mercy which endureth for ever, and thy compassion which never failes*, that is the cause that I have not been long ago consumed. * *But with thee, O Lord, there is mercy and plenteous redemption.* In the multitude therefore of thy ‖ *mercy, and confidence in Christs merits* I intreat thy divine majesty, that thou wouldst not † *enter into judgement with thy servant, neither be extreme to marke what I have hitherto done amisse:* for if thou doest, *then no flesh can be justified in thy sight*; nor any living stand in thy presence. But be thou mercifull unto me, and * *wash and purge away all the uncleannes of my sins*, with the merits of that precious bloud, which Jesus Christ hath shed for me. And seeing that he hath born the burthen of that curse which was due to my transgressions: O Lord, deliver me from my sin

‖ Deut. 7.26. Dan. 7. 11. Gal. 3.10.
† 1 Esd. 9.13.
* Psal. 130.7.
‖ Psal. 5. 7. & 13.
† Psa. 143.1.
* Ezek. 36.25. 1 John. 1.9.
‖ Gal. 3.13.

and from all those judgements which hang over my head, as due unto me for them. And separate them † *as far from thy presence, as the East is from the West*: bury them in the * *buriall of Christ*, that they may never have power to rise up against me, to shame me in this life, or to condemn me in the worldwhich is to come. And I beseech thee, O Lord, not only to wash *away my sins* with § bloud of thine immaculate Lambe; but also to purge my heart by thy holy Spirit, from the dregs of my naturall corruption: that I may feel thy Spirit more and more killing my sin in the power and practice thereof; so that I may with more † freedome of mind, and liberty of will * serve thee the ever living God, *in righteousnesse and holinesse* this day: And give me grace, that by § direction & assistance of the same thy holy Spirit, I may persevere to be thy faithfull & unfeigned servant unto my lives end; that when this mortall life is ended, I may be made a partaker of immortality & everlasting happinesse in thy heavenly kingdom. In the mean time, O Lord, whilest it is thy blessed will and pleasure, that I may continue to spend & end that small number & remnant of days, which thou hast appointed for me to live in this vale of misery: † *Teach me so to number my dayes, that I may apply my heart unto wisdom.* And as thou dost add dayes unto my life; so, good Lord, I beseech thee, adde repentance & amendment to my days: that as I grow in yeares, so I may increase in grace and favour with thee, & all thy

† Psal. 10. 12.

* Colos. 2. 12, 13. Ephes. 2. 5, 6.

§ John. 1. 29. Psal. 51. 7, 10.

† Galat. 4. 24, 25. * Luke. 1. 74, 75

1 Mat. 24.

† Psal. 90. 17.

people. And to this end, give unto me a supply of all those graces which thou knowest to be wanting in me, & necessary for me: with an increase of all those good gifts wherewith thou hast already endowed me: that so I may be the better enabled to lead such a godly life, & honest conversation, as that thy name may thereby be glorified, others may take good example by me, and my soul may more cheerfully feed on the ‖ peace of a good conscience, & be more replenished with the joy of the holy ghost. And here O Lord, according to my bounden duty, I give thee most humble and hearty thanks for all those blessings, which of thy goodnes thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine *eternal purpose*, * *elected me before the foundation of the world was laid, unto salvation in Jesus Christ*: for that thou hast *created me in thine* † *own image*: and hast begun to restore that in me, which was lost in our first parents: for that thou hast effectually ‖ called me by the working of thy Spirit, in the preaching of the Gospel, & the receiving of thy Sacraments, to the knowledge of thy saving grace, and obedience of thy blessed will: for that thou hast* bought and redeemed me with the blood of thine only begotten Son, from the torment of hell, & thrall of Satan: for that thou hast by faith † *in Christ freely justified me*, who am *by nature the child of wrath*: for that thou hast in good measure sanctified me by thy holy spirit, & givest me so large a time to repent, toge-

‖ Rom. 14. 17.

* Eph. 1. 4. Mat. 25. 34.

† Gen. 1. 26. Eph. 4. 24. Col. 3. 10.

‖ Rom. 8. 28. Matt. 22. 3. Rom. 1. 16. &c.

* Apoc. 5. 9.

† Rom. 3. 28. Eph. 1. 8 1 Cor. 6. 11. 1. Pet. 1. 2.

ther

ther with ‖ meanes of repentance. I thank thee likewise, good Lord, for my life, health, wealth, food, rayment, peace, prosperity, & plenty; & for ‖ thou hast preserved me this night frō al perils & danger of body & soul, and hast brought me safe to ‖ beginning of this day: & as thou hast now wakened my body from sleep; so I beseech thee waken my soul from sin & carnal security: & as thou hast caused the ‖ light of the day to shine in my bodely eyes; so, good Lord, cause the light of thy word and holy spirit to illuminate my heart, & give me grace as sone of thy * *children of light*, to walk in all holy obedience before thy face this day: and that I may † *endeavour to keep faith and a cleere conscience towards thee, & towards all men*, in al my thoughts, words & dealings. And so, good Lord, blesse all my studies & actions, which I shall take in hand this day, as that they may tend to thy glory, the good of others, & the comfort of my own soul and conscience in that day, when I shal make my finall accounts unto thee for them. Oh my God keep thy servant that I do no evil unto any man this day: and let it be thy blessed will, not to suffer the devill, nor his wicked angels, nor any of his evil members, or my malicious enemies, to have any power to do me any hurt or violēce. But let the eie of thy holy providence watch over me for good, and not for evill; and command thy *holy* ‖ *Angels to pitch their tents round about me*, for my defence & safety in my going out and coming in, as thou hast promised they

‖ Eph. 5.13.

* Luke 16.8.

Phil.2. 15.

† Acts 24.26.

‖ Psal. 34.7. and 91. 11.

should do about them that fear thy Name. For *into thy *hands, O Father, I do here commend my soul* & body, my actions, and all that ever I have, to be guided, defended and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harm. And if at any time this day, I shal throvgh frailty forget thee, yet, Lord, I beseech thee, do thou in mercy remember me. And I pray not unto thee, O Father, for my self alone, but I beseech thee also be merciful unto thy whole Chvrch, and chosen people wheresoever they live upon the face of the earth. Defend them from the rage & tyranny of the Devill, the World, & Antichrist. Give thy Gospell a free and a joyful passage through the world, for the conversion of those, who belong to thine election and kingdome.

* Psal. 31.5. Luke 23.46.

Blesse the Churches and kingdomes wherein we live, with the continuance of peace, justice, & true religion. Defend the Kings Majesty from all his enemies, and grant him a long life, in health and all happinesse, to reigne over us. Blesse our gracious *Queen*: Blesse all the royall progeny: increase in them all heroicall gifts and spirituall graces, which may make them fit for those places for which thou hast ordained them. Direct all the Nobility, Bishops, Ministers and Magistrates of this Church & Common-wealth to govern the Commons in true religion, justice, obedience, and tranquility. Be mercifull unto all the brethren which fear thee, and call upon thy name. And com-

comfort as many among them as are sick and comfortles in body or mind: especially, be favourable to all such as suffer any trouble or persecution for the testimony of thy truth and holy Gospel; and give them a gracious deliverance out of all their trovbles, which way it shall seem best to thy wisdome: for the glory of thy name, the further enlarging of the truth, and the more ample increase of their own comfort & consolation. Hasten thy comming, O blessed Saviour, & end these sinfull dayes. And give me grace, that like a wise Virgin I may be prepared with oyl in my lamp, to meet thee the sweet Bridegroom of my soul, at thy comming, whether it be by the day of death, or of judgment. And then Lord Jesus come when thou wilt: *even Lord Jesus come quickly.* These and all other graces, which thou knowest needful and necessary for me this day and evermore, I humbly beg & crave at thy hãds, O Father, giving thee thy glory, in that forme of praier which Christ himself hath taught me to say unto thee:

Our Father which art in Heaven, Hallowed be thy name, &c.

Meditations to stirre me up to morning praier.

IF when thou art about to pray, Satan shall suggest that thy praiers are too long, and that therefore it were better either to omit pariers, or else to cut them shorter: meditate, that praier is thy † *spirituall sacrifice, wherewith God is well pleased:* and therefore it is so displeasing

† Heb. 13. 15, 16.

to the Devill, & so irksome to thy flesh. Bend therefore thy affections [will thy, nill they] to so holy an exercise: assuring thy self, that it doth by so much the more please God, by how much § more it is unpleasing to thy flesh.

2. Forget not how § holy Ghost puts it downe as a speciall note of reprobation. § *They call not upon the Lord: They call not upon God.* And when *Eliphaz* supposed that *Job* had cast off the feare of God, and that God had cast *Job* out of his favour, he charged him, that he *restrained prayer before God*, Job 15.4. making that a sure note of the one, and a sufficient cause of the other. On § other side, that God hath promised, that *whosoever shall call on his name, shall be saved.* It is certaine, that he who maketh no conscience of the duty of prayer, hath no grace of the holy Spirit in him. For the Spirit of Grace & of Prayer are one, & therefore Grace and Prayer go together. But he that can from a penitent heart [morning & evening] pray unto God, it is sure that he hath his measure of grace in this world, and he shall have his portion of glory in the life which is to come.

§ Psal. 14. 4. & 53. 4.

3. Remember, that as loathing of meat, and painfulnesse of speaking, are two symptomes of a sick body; so irksomnesse of praying, when thou talkest with God, and carelesnesse in hearing, when God by his Word speakes unto thee, are two sure signes of a sick soul.

4. Call to mind the zealous devotion of the Christians in § primitive church, who spent many whole nights & vigils in

watching & praying for the forgiveness of their sins; and that they might be found ready at ‖ comming of Christ. And how that *David* was not content to pray at morning, *at evening and at noon*; but he would also *rise up at mid-night, to give thanks unto God*. And if Christ did chide his Disciples, because they would not watch with him one houre in praying, what chiding dost thou deserve, who thinkest it too long to continue in praier but one quarter of an houre? If thou hast spent three houres in seeing a vain mask or a play: yea, whole daies and nights in carding and dicing, to please thy flesh; be ashamed to think a praier of a quarter of an houre long, to be too long an exercise for the service of God.

‖ Psal. 15.16, 17. & 67.6.

5. Consider that if the Papists in their blind superstition, do in an unknowne, and therefore † un-edifying tongue (fit only for ‖ children of * mysticall Babylon) mutter over upon their ‖ Beads, every morning and evening, so many scores of *Ave-Maries*, *Paternosters*, & idolatrous praiers: how shall they, in their superstitious devotion rise up in judgment against thee, professing thy selfe to be a true worshipper of Christ? If that thou thinkest these praiers to be too long a time, being shorter for quantity than thine: but far more profitable for quality, tending only to Gods glory, and thy good; & so compiled of Scripture phrase as that thou mayest speak to God, as well in his own holy words, as in thine own native language: Be ashamed, that papists in their superstitious worshipping of creatures,

† 1 Cor. 14.13. & 16. 26.27.

* Genes 11.7,9. Apoc. 17.5.

‖ A Superstition. Qui filo incertis numerant sua murmura baccis. *Mant.* *Alphons.* lib. 4.

creatures, should shew themselves more devout than thou, in the sincere worshipping of the true & only God? Is indeed a praier in private devotion to be † *one continued speech*, rather than *broken fragments*.

† Vox continuata, non concisa & rupta, ut battologia vitetur. *Prædemanic. rationc. cap. 10.*

6. Lastly, when such thoughts come into thy head, either to keep thee from praier, or to distract thee in praying, remember that those are § fowls which evill one send to devoure the good seed and the carkasses of thy spirituall sacrifices; but endeavour with *Abraham drive them away*, Gen. 15. 11. Yet notwithstanding, if thou perceivest at some time that thy spirits are dull, and thy mind not apt for praier & holy devotion, be not too much for that time, but humbling thy selfe at § sense of thy infirmity and dulnesse, knowing that God accepteth § willing mind [though it be oppressed with the heavines of the flesh] endeavour the next time to recompence this dulnesse, by redoubling thy zeale: for the time present commend thy soule to God in this or the like short prayer.

A briefe short morning praier.

O Most gracious God and merciful Father, I thine unworthy servant do here acknowledge, that as I have been born in sin, so I have lived in iniquity, broken every one of thy commandments, in thought, word, & deed; following the desires of mine owne will, & the lusts of my flesh, not caring to be governed by thy holy Word and Spirit: & therefore I have justly deserved all shame and misery in this life, and everlasting

condemna-

condemnation in hell fire, if thou should'st but deal with me according to thy Justice, and my desert. Wherefore, O heavenly Father, I beseech thee [for thy Son Jesus Christ his sake, and for § merits of that bitter death, and bloudy passion, which I beleeve that he hath suffered for me] that thou wouldest pardon & forgive unto me all my sins, and deliver me from § shame and vengeance which is due unto me for them. And send thy holy Spirit into my heart, which may assure me, that thou art my Father, and that I am thy childe, and that thou lovest me with an unchangeable love: and let the same thy good Spirit lead me in thy truth, and crucifie in me more and more all worldly and carnall lusts, that my sin may more and more die in me, & that I may serve thee in unfeigned righteousnesse & holinesse this day, and all the dales of my life: that when this mortall life is ended, I may [through thy mercy in Christ] be made a partaker of everlasting glory in thy heavenly Kingdome. And here, O Lord, from the bottome of my heart I thanke thee for all thy blessings which thou hast bestowed upon my soul & body: for electing me in thy love, redeeming me by thy Son, sanctifying me by thy Spirit, & preserving me from my youth up, untill this present day and houre, by thy most gracious providence.

I thank thee most specially, for that thou hast defended me this night from all perils and dangers, and hast brought me safe to § beginning of this day. And

now

now[good Lord]I beseech thee, keep
this day from all evill ẏ may hurt me
frō falling into any grosse sin that
offend thee. Set thy feare before
eyes, and let thy Spirit so rule my
that all that I shall think, doe, or
this day, may tend to thy glory, the
of others, and the peace of mine
conscience. And to this end, I
mend my selfe & all my wais
ctions, together with all that do
unto me, unto thy gracious direc
praying thee to keep both them &
from all evill, and to give a blessing
our honest labours and endeavours.
fend thy whole Church form ẏ tyr
of the world, and of Antichrist: Pres
our gracious King from all consp
cies and treasons: grant him along
prosperous reign over us. Blesse our
cious Queen *Mary*, Prince *Charles*,
the rest of the royall progeny: e
them with thy grace, & defend
from all evil. Blesse all our ministers
magistrates with those graces & gifts
which thou knowest necessary for
places: be favorable to all that feaf
& tremble at thy judgments: comfort
those ẏ are sick & comfortles. Lord, keep
me in continuall readines by faith &
pentance for my last end: that whether
live or dy, I may be found thine own
thine eternall glory, & mine everlasting
salvation, through Jesus Christ our Sa
viour. In whose blessed name I beg the
mercies at thy hands, and give thee th
prayse & glory, in that prayer which
hath sanctified with his own lips, saying

Our Father which art in heaven, &c.

Further meditations to stir us up to prayer in the morning.

THink not any busines or haste, (though never so great) a sufficient excuse to omit prayer in the morning but meditate,

1 That the greater thy busines is, by so much the more need thou hast to pray for Gods good speed & blessing theron, seing it is certain that nothing can prosper without his blessing.

2 That many a man, who thought himselfe surest, hath been soonest crossed; so mayest thou.

3 That many a man hath gone out of his doore, and never come in againe. Many a man who rose well and lively in the morning, hath been seen a dead man by night. So may it befall thee. And if thou be so carefull (before thou goest abroad) to drink, to fence thy body from ill air: how much more carefull should'st thou be to pray, to preserve thy soul from evill temptations?

4 That the time spent in praier never hindereth, but furthereth & prospereth a mans journey and busineſſe.

5 That in going abroad into the world, thou goest into a forrest full of unseene dangers: where thou shalt meet many briars to teare thy good name, many snares to trap thy life, and many waters to devoure thy soule: It is a field of pleasant grasse, but full of poysonous serpents. Adventure not therefore to go abroad among these briars, till thou hast prayed

1 Quem dies viventem superbum, Hunc dies vidit fugiens iacentem. *Senec.* Nescis quid vesper serus vehat. *Varro.*

prayed Christ to cloath thee w his righteousnes, nor to passe through these fires & ambushments, til thou hast prayed for Gods providence to be thy guide, nor to walk beare foot through this snakie field, till [*having thy feet shod with the preparation of the Gospel of peace*] thou hast prayed to have still the brazen Serpent in the eies of thy faith, & so if thou commest not home holier, thou mayst be sure not to returne worse, than when thou wentest out of doore.

Therefore, though thy haste be never so much, or thy busines never so great, yet goe not about it, nor out of thy doores, till thou hast at least used this or the like short prayer.

A briefe prayer for the morning.

O Mercifull Father, for Jesus Christ his sake I beseech thee, forgive me all my known and secret sins, which in thought, word, or deed, I have committed against thy divine Majesty. And deliver me from al those judgments which are due unto me from them; and facilitate my heart & thy holy Spirit, that I may henceforth lead a more godly & religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech the likewise defend me this day from all perils and dangers of body and soule. And to this end, I commend my selfe & all my actions unto thy blessed protection & governement; beseeching thee that whether I live or die, I may live and die to thy glory, & the sal-

vation

…of my poore soule, & thou hast …ght with they precious bloud. Blesse …therefore, O Lord, in my going out, …comming in, & grant, that whatsoe… I shall think, speake, or take in hand …day, may tend to the glory of thy …e, the good of others, and the com… of mine own conscience, when I shal … to make before thee my last ac…. Grant this, O heavenly Father, …Jesus Christ thy Sons sake: in whose …name I give thee thy glory, & beg …hands al other graces which thou …to be needfull for me this day & e…, in that prayer which Christ himself …taught me, saying: *Our Father which …heaven, &c.*

…ations directing a Christian how he …walk all the day with God, like Enoch.

…Having thus begun, keep all the day …after as diligent a watch, as thou …over all they thoughts, words, & a…: which thou mayest easily do, by …the assistance of Gods holy Spi… and observing these few rules.

First, for thy thoughts.

1. Be carefull to suppresse every sin in …first motion. Dash Babylons children …(whilst they are young) against § stones …betimes the Cockatrice egge, lest …hatch out into a Serpent. Let sinne be …thy heart a stranger, not a home…. Take heed of falling off into § …custome of sinning, & take away the con… of sin, and then shalt thou waxe …impudently wicked, that thou wilt …neither feare God, nor reverence Man.

2. Suf-

2. Suffer not thy mind to feed [illegible] upon any imagination, which is either unpossible for thee to doe, or unprofitable if it be done: but rather think of the worlds vanity, to contemne it; of death, to expect it; of judgement, to avoid it; of hell, to escape it: and of heaven, to desire it.

3. Desire not to fulfill thy mind in all things; but learn to deny thy selfe those desires [though never so pleasing to thy nature] which being attained, will draw either scandall on thy religion, or harme to thy person. Consider in every thing the end, before thou attempt the action.

4. Labour daily more and more to see thine own misery, through unbelief, filthy love, and wilfull breaches of Gods Law; and the neccessity of Gods mercy, through the merits of Christs passion, to be such, that if thou were demanded, What is the vilest creature upon earth? thy conscience may answer, Mine owne selfe, by reason of my great sins: And that if on the other side thou wert asked, what thou esteemest to be the most precious thing in the world? Thy heart might answer, One drop of Christs bloud to wash away my sins. And as thou tendereſt the salvation of thy soule, live not in any wilfull filthinesse. For true faith, and the purpose of sinning, can never stand together.

5. Approve thy selfe to be a true servant of Christ, not only in thy generall calling, as in the frequent use of the word and Sacraments; but also in thy particular, in making conscience to eschew every knowne sin, and to obey God in every

one

one of his commandements: like *Josias*, who *turned to God with all his heart, according to all the Law of Moses*, 2 Kin. 23. 25. And *Zachary* and *Elizabeth*, who *walked in all the commandements of God without reprofe*. But if at any time, through frailtie, thou slippest into any sin, lie not in it, but speedily rise out of it by unfeigned repentance; praying for pardon, till thy conscience be pacified, thy hatred of sin increased, and thy proofe of amendment confirmed.

6. Beware of affecting popularity by adulation: ỹ end never proves good. And though attained by due desert, yet manage it wisely, lest it prove more dangerous than contempt. For States desire but to keep downe whom they contemne for their unworthinesse, but to cut off whom they envie for their greatnesse. He therefore is truly prudent, who [considering the premises] neither affecteth nor neglecteth popularity. But in any wise take heed of harbouring a † discontented mind: for it may work thee more wo, than thou art aware of. It is a speciall mercy, in ỹ multitude of so many blessings as thou dost enjoy, to have some crosses. God gives thee many blessings, lest through want [being his child] thou shouldest despaire: and he sends thee some crosses, lest by too much prosperity [playing the fool] shouldest presume. Many who have mounted to great dignities, would have contented themselves with * meaner, had they knowne their ‖ great dangers. And therefore desire competencie rather than eminencie.

† Socrates in forum egressus Quum multis ego (inquit) non egeo: Non est ergo pauper qui caret, sed qui eget

* Dimidius plus toto *Hes.*

‖ Ferunt summos fulmina montes, *Hor.* Tangunt magnos tristia fata deos, *Ovid. Lathebitsae.* Qui notus nimis omnibus, ignotus moritur sibi *Sen.*

And in all thy will, have ever an eye to Gods will, leſt thy ſelf-action turnes to thine own deſtruction. Happy the man who in his ſhort life is leaſt knowne of the world, ſo that he doth truly know God, and himſelfe: Whatſoever croſſe therefore thou haſt to diſcontent thee, remember, that it is leſſe than thy ſinne have deſerved. Count therefore Chriſt thy chiefeſt joy, & ſin thy greateſt grief: eſtimate no want to the want of grace, nor any loſs to the loſs of Gods favour; ſo ſhal the diſcontentment for outward meanes ſhal the leſs perplex thy inward mind. And as oft as Satan ſhall offer any motion of diſcontenment to thy mind, remember *S. Pauls* admonition: ‖ *We brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtfull luſts, which drowne men in deſtruction and perdition,* 1 Tim. 6. 7, 8, 9. Pray therefore with wiſe *Agur*: *O Lord give me neither † poverty nor richers, feed me with food convenient for me, leſt I be full and deny thee, and ſay, Who is the Lord? or leſt I be poore and ſteale, and take the name of my God in vaine,* Pro. 30. 8, 9.

7. Beſtow no more thought upon worldly things than thou needs muſt for the diſcharge of thy place, & the maintenance of thine eſtate; but ſtill let thy care be greater for heavenly than earthly things: and be more grieved for a diſhonour done to God, than for an injury offered to thy ſelf. But if any private in-

jury

‖ Inſania damnandi ſunt, qui tam multa tam anxie congerunt, quum ſit tam paucis opus, *Vives.*

† Vivitur exiguo melius, *Claud.*

jury be offered unto thee, bear it, as a Christian, with patience. Never was an innocent man wronged, but if patiently he bare his crosse, he † overcame in the end. But thy good name in the mean while is wounded. Beare that also with patience: for he that at the last day will give thy body a resurrection, will as sure in his good time grant a resurrection to thy good name. If impatiently thou fretteſt and vexeſt at thy wrongs, the hurt which thou doſt thy ſelf, is more than that which thine enemy can do unto thee. Neither canſt thou more rejoyce him, than to heare that it throughly vexeth thee. But if thou canſt ſhew patience on earth, God will ſhew himſelfe iuſt from heaven. Pray for him; for if thou be a good man thy ſelf, thou canſt not but rejoyce if thou ſhouldeſt ſee thy worſt enemy to become a good man too. But if he ſtill continueth in his malice, and increaſeth in his miſchief, give thou thy ſelfe unto prayer; committing thy cauſe, and commending thy cauſe unto the righteous Judge of heaven and earth: ſaying with * *Jeremy, Lord of hoſts, that iudgeſt righteouſly, and triedſt the reines and the heart: vengeance is thine, and unto thee have I opened my cauſe:* In ‖ meane while, reſt (with *David*) *on the Lord: Be of good courage, and he ſhall comfort thine heart.*

† Nobile vincendi genus eſt patientia: vincit qui patitur; ſi vis vincere diſce pati Optima injuria ultio eſt oblivio, efficit enim ut animum curet, nec magis lædit quam ſi facta non eſſet.

* Iere. 11.20.

‖ Ne verbis quid ſis oſtentes ſed rebus oſtende te eſſe.

8. The more others ‖ commend thee for an excellent act, be thou the more humble in thy own thoughts. Affect not the vaine praiſes of men: the bleſſed Virgin was troubled, when ſhe was truly praiſed of an Angel. They ſhall be prai-

sed of Angels in heaven, who have ceased to chewed the praises of men on earth. Neither needest thou praise thy selfe: deale but uprightly, others will doe that for thee. Be not thou curious to know other mens doings, but rather be carefull that no man know any ill dealings by thee.

9. Esteem no sin little: for the curse of God is due to the least; and the least would have damned thee, had not the Son of God died for thee. Bewaile therefore the misery of thine own estate: & as occasion is ministred, mourn for the iniquity of the time, pray to God to amend it, and be not thou one of them that make it worse.

10. Lastly, think often of the † shortnesse of thy life, and certainty of death, and wish rather a good life than a long. For as one day of mans life is to be preferred before the longest age of a Stag or Raven; so one day spent religiously is to be higher valued, thã a mans whole life that is consumed in prophanenesse.

Cast over therefore once every day the number of thy dales, by subtracting those that are past (as being vanished like yester-nights dreame) contracting those that are to come [sith the one halfe must be slept out, & rest made uncomfortable by the troubles of the world, things evil sicknesse, and the death of friends] counting * only the present day thine; which spend as if thou wert to spend no more.

† Hen fugiunt fræno non remorante dies. Pf. 90. 9, 10. 15. Non quã diu, sed quã bene.

‖ Fuit, non vivit, Sen. Non refert quãta sit vitæ diuturnitas, sed qualis administratio vitæ. Tota vita dies unus, ut mirum sit hominem non exsatiari iisdem toties redeuntibus.

* Non potest præsentem diem recte vivere qui se non eam quasi ultimam victurum esse cogitat.

Seneca

Secondly, for thy words.

REmember, that thou must answer for every idle word; that in multiloquie the wisest man shall overshoot himselfe. Avoid therefore all tedious & idle talke, whereof seldome ariseth commonly many times ‖ repentance: especially beware of rash answers, when the tongue out-runs § mind. The word was thine whilest thou keptst it in: it is † anothers as soon as it is out. O the shame, when a mans own tongue shall be produced a witnesse, to the confusion of his owne face!

Let then thy words be few, but * advisedly: forethink whether that which thou art to speak be fit to be spoken: affirme no more than what thou knowest to be true; and be rather ‖ silent, than speak to ill, or to no purpose.

2. Let thy heart and tongue ever goe together in honesty and truth: hate dissembling and lying in another, detest it in thy self, or God will detest thee for it: *he he hateth a lyar, and his father the Devill alike.* And if once thou be † discovered to make no conscience of lying, no man will beleeve thee when thou speakest truth, more credit will be given to thy word, than to a lyars oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lye, though they get nothing by it themselves, nor are not compelled un-

‖ Dixisse sæpe pœnituit. tacuisse verò nunquam.

§ Nescit vox missa reverti. Quam periculosum illud, Lingua quo vadis?

* Nescit pœnitenda loqui, qui proferenda prius suo tradidit examini *Cass. lib. 10. Inst. 4.*

‖ Consultius est tacere, quam inepte loqui.

† Si mendacem te norint, nemo tibe credet, etiamsi asseras verissima, *Crist.*

to it by others.* Let not thine anger remain, when thou seest the cause removed; and ever distinguish betwixt him that offendeth of infirmity [or against his will] and him who offendeth maliciously, & of set purpose: let the one have pity, the other justice.

3. Keep thy speech as clean from all obscenity, as thou wouldest thy meat from poyson: and let thy talk be gracious, that he that hears thee, may grow better by thee: & be ever more earnest when thou speakest of religion, than when thou talkest of worldly matters.

If thou perceivest that thou hast erred, persevere not in thine errour: † rejoyce to find the truth, and magnifie it. Study therefore three things especially: to *understand well*, to *say well*, and to *do well*.

And when thou meetest with God's children, be sure to make some holy advantage by them; learn of them all the good that thou canst, and communicate with them all the good things that thou knowest. The more good thou teachest others, the more will God still minister unto thee. For as the gifts of men, by much using do perish and decrease, so the gifts of God by much using, do the more grow and increase; like the widows pitcher of oile, which the more it powred to fill other vessels, the more it was still replenished in it selfe.

4. Beware, that you beleeve not all that is told you, & that you tell not all that you heare: for if you do, you shall not long enjoy true friends, nor ever want great troubles. Therefore in accusations be

* Odi tanquam amaturus

‖ Fili est alios reddere pios.

† Si verum audias, silentio protinus reverere illiq; tanquam divinæ rei assurgito.

be first assured of § truth, then censure. And as thou tendereſt the reputation of an honeſt heart, never let malice in hatred, make thee to ‖ reveale that which love in friendſhip bound thee a long time to conceale. But for feare of ſuch after-claps, obſerve two things.

First, though thou haſt many acquaintance, yet make not any thy familiar friend, but he that truly † feares God. Such a one thou never needeſt to feare: for though you ſhould in ſome particulars fal out, yet Chriſtian love, the maine ground of your friendſhip, will never fall away, and the feare of God will never ſuffer him to doe thee any villanie.

Secondly, do nothing in the ſight of a * civill friend, for which thou canſt not be ſafe, unleſſe it be concealed: nor any thing for which [if juſt cauſe be offered] thou needeſt feare him, if he prove thine unjuſt enemy. If thou haſt done any thing amiſſe, aske God forgiveneſſe, and perſwade thy ſelfe rather than thy friend, to keep thine owne counſell. For be aſſured, that what friendſhip ſoever is grounded upon any other cauſe than true religion; if ever that cauſe faile, the friendſhip falleth off: And the rather, becauſe that as God breeds among men, Truth, Peace, and † Amitie, that we ſhould live to do one another good; ſo § Devill daily ſoweth falſhood, diſcord, & inimitie, to cauſe [if he can] the deareſt

‖ Arcanũ tibi creditum fidelius cuſtodi, quam depoſitam pecuniam. † Vera amicitia tantummodo eſt inter bonos: mali nec inter ſe amici ſunt, nec cum bonis. * Civilem amicum ſic habeas, ut putes poſſe inimicum fieri. ‖ Quod taceri vis, primo ipſe taceas. † Bellum non eſt hominum, ſed (quod verbum ſonat) belluarum, & vitiis non hominibus gerendum.

friends to devoure one another.

5. Make not a jest of another mans ‖ infirmity: remember thine own. Abhorre the frothy wit of a filthy nature, whose braines having once conceived an odde scoffe, his mind travailes [as a woman with childe] till hee be delivered of it. Yea, he had rather lose his best friend, than his worst jest. But if thou be disposed to be merry, have a speciall care to three things:

First, that thy mirth be not against Religion.

Secondly, that it be not against Charity.

Thirdly, that it be not against Chastity: and then be as merry as thou canst, † *only in the Lord.*

6. Rejoyce not at the fall of thine enemy, for thou knowest not what shal be the manner of thine own end. But be more * glad to see the worst mans amendment, than his punishment. Hate no man, for feare lest Christ loves him, who will not take it well, that thou shouldest hate whom he loveth. Christ loved thee when thou wast his enemy: by the merits therefore of his bloud, he requireth thee for his sake to love thine enemy. Deny him [being a Christian] if thou darest. He asketh but forgivenesse for forgivenesse; the forgivenesse of an hundered pence for the forgivenes of ten thousand talents. The threescore hundred thousand crownes for ten crownes: Petty forgivenesse of man, for the infinite

‖ Irridere pium, nefas: impium, immane: hominem, inhumanum. Nemo videtur sibi tam vilis, ut irrideri mereatur.

† Phil. 4.4.

* *Vilentianus Imo.* Cum supplicio mortis aliquis afficiendus esset aiebat, se malle ad vitam revocare. Crudelis animi est, alienis malis gaudere, & non misereri communem naturam,

forgivenesse

forgivenesse of Almightie God. Though thou thinkest thine enemy unworthy to be forgiven, yet Christ is worthy to be obeyed.

7. When the glory of God, or good of thy neighbour doth require it, speak the truth, and feare not the face of man. The frown of a Prince may sometimes be the favour of God. Neither shall * flattery still hold in credit, nor truth alway continue in disgrace.

8. Ever think him a true friend, who tells thee secretly & plainly of thy faults. He that seeth thee offend, & tels thee not of thy fault, either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust, come it frō ‖ mouth of a friend, or of a foe, it never doth a wise man harm. For if it be true, thou hast a warning to amend; if it be false, thou hast a caveat what to avoid. So every way it † makes a wise man better, or warier. But if thou canst not endure to be ‖ reprehended, do then nothing worthy of reprehension.

9. Speak not of God, but with feare and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy * Name in our mouths, much lesse ought we to abuse it vainly in our talke. But ordinarily to use it in vain, rash, or false oaths, is an undoubted signe of a soule that never truly feared God. Pray therefore with *David*, when thou art to speake of any matter that may move passion: * *Set a watch, O Lord,*

* Nec mendacii utilitas est diuturna, nec veritatis damnum dui nocet.

† Reprehensio semper vel meliores, vel cautiores nos reddit.

‖ Si reprehendi fers ægre, reprehendenda ne feceris.

* Qui facile in seriis jurat in jocis jurabit: qui in jocis, & in mendacio, *Vives.*

* Psal. 141. 3.

Lord, before my mouth, and keep the door of my lips.

10. Lastly, in * praising, be discreet; in saluting, courteous; in admonishing, friendly; in forgiving, mercifull, in promising, faithfull; & bountifull in recompensing good service: making not the rewards of vertue, gifts of favour.

* Affabilitas & comitas sunt nullius impendii, amicitias tamen magnas conglutinant exhibita, dissolvunt praetermissa.

Thirdly, for thy Actions.

DO no evill though thou mightest: for God will not suffer the least sinne [without bitter repentance] to escape unpunished. Leave not undone any good that thou canst: but doe nothing without a calling, nor any thing in thy calling, till thou hast first taken counsel at Gods Word of the lawfulnesse thereof, and prayed for his blessing upon thy endeavour; and then do it in the name of God with cheerfulnesse of heart, committing the successe unto him; in whose power it is to blesse with his grace, whatsoever busines is intended to his glory.

2. When thou art tempted to do an evill worke, remember that ‖ Satan is where his business is. Let not the child of God be the instrument of so base a slave; hate the work, if thou abhorrest the author. Aske thy conscience these two questions: Would I have another to do this unto mee? What shall I answer Christ in the day of my account, if contrary to my knowledge and conscience, I shall doe this wickednesse, and sin

‖ 1 Cor. 7. 5. Immittet semper occasioni suæ Diabolus, Greg.

sin against him? And remember with *Iob*, though no man seeth, yet God seeth all. Flie therefore [with *Joseph*] from all sins, as well those which are secret in the sight of God, as those that are manifest in the eies of men. For God, as he is just, without speedy repentance, will bring thy secret sinnes, as he did *Davids*, to the open light, *before all Israel, and before the Sunne*, 2 Sam. 12. 12. Be therefore as much afraid of secret sinnes, as of open shame. And so avoid all in generall, as that thou dost not allow to thy selfe any one particular or darling sinne, which the corruption of thy nature could best agree withall: For the crafty Devill can hold a mans soul as fast by one, as by many sinnes; and faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin, so be carefull to shun the [m] occasion.

[m] Omnis peccandi occasio vitanda est; nam qui amat periculum, peribit in illo.

3. In effecting good actions, which are within the compasse of thy calling, distrust not Gods providence, though thou see the meanes either wanting or weak. And if means do offer themselves, be sure that they be lawfull; and having gotten lawfull meanes, take heed that thou relie not more upon them, than upon God himself. Labour in a lawfull calling, is Gods ordinary meanes by which he blesseth his children with outward things. Pray therefore for Gods blessings upon his own means. In earthly businesse bear an heavenly mind: do thou thy best endeavour, and commit the whole successe

to the fore-ordaining wisdome of almighty God. Never think to thrive by those meanes which God hath accursed. That will not in the end prove [n] gain which is gotten with § losse of thy soule. In all therefore, both actions & means endeavour with *Paul* to have *alwayes a clear conscience towards God, and towards men*, Act. 24.16.

[n] Hic murus aheneus esto, Nil conscire sibi, nulla pallescere culpa. *Horat.*

Look to your selves what conscience ye have.

For conscience shall damne, and conscience shall save.

4. Love all good things for Gods sake, but God for his own sake. Whilest thou holdest God thy friend, thou needest not fear who is thine enemy: for either God will make thine enemy to become thy friend, or will bridle him that he cannot hurt thee. No man is overthrown by his enemy, unlesse that first his sin hath prevailed over him, and God hath left him to himselfe. He that would therefore be safe from the fear of his enemies, & live still in the favour of his God, let him redeem the folly of the time past with serious repentance, look to § time present with religious deligence, & take heed to § time to come with careful providence.

5. Give every man the honour due to his place, but honour a man more for his goodnes than for his greatnes. And of whomsoever thou hast received a benefit, unto him (as God shall enable thee) remember to be thankfull. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every blessing received from God, as a pledge of

of his eternall love, and a spurre to a godly life.

6. Be not proud for any external worldly goods, nor for any internall spirituall gifts. Not for externall goods, because that as they came lately, so they will shortly be gone againe: their losse therefore is the lesse to be grieved at. Not for any internall gifts: for as God gave them, so will he likewise take them away, if (forgetting the giver) thou shalt abuse his gifts, to puffe up thine heart, with a pride of thine own worth? and contemne others, for whose good almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to be selfe-conceited? thou hast twenty vices, that may better vilifie thee in thine own eies. Be the same in the [o] sight of God, who beholds thy heart, that thou seemest to be in the eies of men, that see thy face. Content not thy selfe with an [p] outward good name, when thy conscience shall inwardly tell thee, it is unserved, and therefore none of thine. A deserved good name for any thing but for godlinesse, lasts little, and is lesse worth. In all the holy Scriptures I never read of an hypocrites repentance: and no wonder; for whereas after sin, conversion is left as a means to cure all other sinners; what meanes remaines to recover him, who hath converted conversion it selfe into sinne? Woe therefore unto the soule that is not, and yet still seemeth religious.

[o] Tu recte vives, si cures esse quod audes. *Hor. Ep. ad Quint.*

[p] Nil juvat bonum nomen reclamante conscientia.

7. Marke the fearfull ends of notorious evill men, to abhorre their wicked

actions

actions; marke the life of the godly, that thou mayest imitate it, and his blessed end, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the religious. And seeing the corrupt nature of man is prone to hypocrisie, beware that thou use not the exercise of religion, as matters of course and custome, without care and conscience to grow more holy & devout thereby. Observe therefore how by the continuall use of Gods means, thou feelest thy speciall corruptions weakned, and thy sanctification more & more increased; and make no more shew of holinesse outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

8. Endeavour to rule those who live under thine authority, rather by love than by feare: for to rule by * love is easie and safe, but tyrannie is ever accompanied with care and ‖ terrour. Oppression, will force the oppressed to take any advantage to shake off the yoke that they are not able to bear: neither will Gods justice suffer the sway that is grounded on tyrannie long to continue. Remember, that though by humane ordinance they serve thee; yet by a more peculiar right they are Gods servants. Yea, now being Christians, *not as thy* † *servants, but above servants,* * *brethren beloved in the Lord.* Rule therefore over ‖ Christians [being a Christian] in love &

* Ama & impera, Blando vis latet imperio, *Anselm.*

‖ Qui terret, plus ille timet: sors illa Tyranno Convenit. *Claud. de instit. prin.*

† Phi. 16.

* 1 Cor. 9. 5.

‖ Si *Pericles* quoties claimidem indueret, apud se dicere consuevit, Attende *Pericles*, quod gestaturus es Imperium in lib. Athen. *Plat. in Alc.* Quanto magis tu, quoties authoritatem exercitus es, apud teipsum dicere debes, Memento homo, quod Imperium geris in liberatos Christianos

mercy, like Christ thy Master.

9. Remember, that of all actions none makes a Magistrate more like God, (whose Vice-gerent he is) than in doing justice justly: for the due execution thereof,

First, have ever an open eare to the just complaints of unjust dealings.

Secondly, so lend one eare to the accuser, as that thou keep § other for the accused: for he that decreeth for either part, before both be heard, the decree may be *just, but himself is unjust.

Thirdly, in hearing both parts, encline not to the right hand of affection, or to the left of hatred: as to beleeve arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, deny no justice, which is *Regia mensura*, to the meanest subject: but let the cause of the poor and needy come in equall balance with the rich & mighty. If thou perceivest on the one side in a cause, the high hils of cunning advantage, powerfull combination, and violent persecution; & on the other side the low vallies of poverty, simplicity, & desolation: prepare thy way (as God saith) to judgement, by raising vallies, & making down hills, equalling inequality: that so thou mayest lay the foundation of thy sentence upon an even ground. In matters of right & wrong, betwixt party and party, let thy conscience be careful, rather *Jus dicere*, to pronounce the law that is made *secundum allegata & probata*; rather than *jus dare*, to make a law of thine own, upon the authority of *Sic volo*,

x qui statuit aliquid, parte inaudita altera, æquum licet statuerit, haud æquus fuit *Senec. in Med.*

*Judicious Sir Fr. Bacons Essayes of Judicature.

lo, sic jubeo, fearing that fearfull malefaction, ‖*cursed be he that removeth his neighbours land-mark*: in triall of life & death let Judges, like Elohim, *in justice* † *remember mercy*, and so cast the severe eye of justice upon the fact, as that they look with the pityfull eye of mercy upon the malefactor, resting the favour of law, in the favour of life, where grace promises amendment: but if justice requireth that * *one*, rather than unity must perish, and that a *rotten member* must be † cut off, to save the whole body from putrefying; *sic justitia*. But whilst thou art pronouncing the sentence of judgment on another, remember that thine own judgment hangs over thine head. In al cases therefore judge aright: for thou shalt be sure to find a righteous Judge, before whom thou must shortly appear to be judged thy self; at what time thou mayest leave to thy friend this for thine Epitaph:

Nuper eram Iudex, jam Iudicis ante Tribunal
Subsistens, paveo: judicor ipse modo.

Many (I know not upon what grounds) seem to be much agrieved with the laws of the land; but wiser men may answer them with the Apostle, *Nos scimus bonam esse legem, modo Judex ea legitime utatur*, ‖ *We know that the law is good, if a man use it lawfully*. And he shal be unto me a righteous judge, whose heart neither corruption of bribes, fear of foes, nor favour of friends can withdraw from the conscionable practice of these precepts. And to that rare and venerable Judge, I say with *Jehosaphat*, *Be of courage, and do justice*, and

‖ Deut. 27.17.
† Abak. 3.2.
* Melius ut pereat unus, quā unitas.
† Ense resciendum, ne pars sincera trahatur.
‖ 1 Tim. 1.8.

the Lord will be with the good, 2. Chr. 15. 2.

12. Lastly, make not an occupation of any recreation. The longest use of pleasure is but short; but the paines of pleasure abused are eternall. Use therefore lawfull recreation, so far forth as it makes thee the fitter in body & mind, to doe more cheerfully the service of God, and the duty of thy calling. Thy work is great, thy time is but short. And he who will *recompence every man according to his work, standeth at the dore*, Rev. 22. 12. Think how much work is behind, how little thou hast wrought in y time which is past, & what a reckoning thou couldest make, if thy Master should cal thee this day to thine accounts. Be therefore careful henceforth, to make the most advantage of thy short time that remaines, as a man would of an old lease, that were now expiring: and when thou dispossest to recreate thy self, remember how small time is alloted for thy life: & that therefore much of that is not to be consumed in idlenes, sports, playes, and toyish vanities; seeing y whole is but a short while, though it be all spent in doing the best good that thou canst: for man was not created for sports, playes, and recreations, but zealously to serve God in religion, & conscionably to serve his neighbour in his vocation; and by both to assure him self of eternall salvation. Esteem therefore the losse of * time, one of the greatest losses: redeem it carefully & spend it wisely: that when that time cometh, that thou mayest be no longer a ti-

* Vita brevis, opusq; multum operarii pigri, & urget Paterfamilias, *Rab. Apophtheg.*

* Nihil est aliud tempus quàvita, quam unusquisq; tantùm se amare profitetur; quū rei nullius magis sit prodigus quā tempo-

Steward on earth, thy Master may
come thee with an *Euge bone serve*,
thee a better in heaven, where thou
joyfully enjoy thy Masters joyes
vermore.

Meditations for the Evening.

1 THat seeing thy *days are numb
there is one more of thy
spent; and thou art now the neerer to
end by a day.

* Vive memor quam fis ævi brevis. *Horat.*

2. Sit down a while before thou
to bed, and consider with thy self
memorable thing thou hast seen,
or read that day, more then thou
heardest, or knewest before, & ma
best use of them; but especially,
mind what sin thou hast committed
day against God or man: and what
thou hast omitted, and humble thy
for both. If thou findest that thou
donе any goodnes, acknowledge
be Gods grace, and give him the
and count that † day lost, wherein
hast not done some good.

† Heu perdidi diem. *Tit. Vesp. Apophth.* Nulla sine linea dies.

3. If by frailty, or strong tempta
thou shalt perceive that thou hast
mitted any grievous sin, or fault,
sume not to sleep til thou have upon
knees made a particular reconcili
with God in Christ for the same, be
confessing the fault, and by fervent
ing for the pardon of the same. Th
king thy score even with Christ
night, thou shalt have the less to ac
for, when thou art to make thy fin
koning before his Majesty in the
ment day.

. If thou have fallen out with any in
e day, let not the ‖ *Sun go down in thine*
ger that night. If thy conscience tells
e, that thou hast wronged him, ac-
nowledge thine offence, and * intreat
m to forgive thee. If he have wronged
e, offer him reconciliation; and if he
ll not be reconciled, yet do thou from
y heart *forgive him*, Mat. 5. 23. But in any
e presume not to be thine own reven-
r: For in so doing thou dost God a
uble injury: First, in offering to take
e sword of justice out of his hand, as
ough he were not just: having reserved
e execution of † *vengeance* to himself.
condly, in ‖ usurping authority over
s servant, without referring the cause
his hearing and censure, being his and
s Master. Besides, thou art too partiall
be a revenger: For if thou be to exe-
te revenge on thy self, thou wilt do it
o lightly; if on thy enemy, too heavi-
. It belongeth therefore to God to re-
nge, to thee to orgive.

And in testimony that thou hast free-
y forgiven him, pray unto God for the
rgiveneſſe of his fault, and the amend-
ent of his life: and the next time that
y need is offered [& it lies in thy power]
do him good: and rejoyce in * doing it:
r he that doth good to his enemies,
ows himself the childe of God, and
s reward is with God his Father.

Use not † sleep as a means to satiate

‖ Eph. 4. 26.

† Non est tuum veniam precari, tuum est Deum aut hominem habere inimicum.

† Mihi vindicta dicit Dominus Rom. 12. 19.

‖ Non est ibi jus in servum alienum imo in conservum tuum.

* Cui semel ignoveris, curâ ut ille sentiat bona fide id

tum, & siqua in re illum juvare potes, ex-
mar te amicum, *Vives*. † In vita, tempus quod
o impenditur non est vita: vita enim vigilia

the foggie litherneſſe of thy fleſh; but a medicine to refreſh thy tired ſenſes & members. Sufficient ſleep quickneth the mind, and reviveth § body; but immoderate ſleep dulleth the one, and fatteth the other.

6. Remember, that many go to bed, & never riſe again till they be wakened, & riſe up by the fearfull ſound of the laſt Trumpet. But he that ſleepeth and wakeneth with praier, ſleepeth & wakeneth with Chriſt. If therefore thou deſireſt to ſleep ſecurely and ſafely, yeeld up thy ſelf into the hands of God, whileſt thou art waking; and ſo go to bed with a reverence of Gods Majeſty, and conſideration of thine own miſery, which thou maiſt imprint in thy heart in ſom meaſure by theſe meanes, and the like meditations.

Reade a Chapter in the ſame order as was preſcribed in the morning: & when thou haſt done, kneel down on both thy knees at thy bed ſide, or ſome other convenient place in thy chamber; & lifting up thy heart, thine eies, & hands, to thy heavenly Father, in the name and mediation of his holy Son Jeſus, pray unto him, if thou have the gift of praier.

1. Confeſſing thy ſins, eſpecially thoſe which thou haſt committed that day.

2. Craving moſt earneſtly [for Chriſts his ſake] pardon and forgiveneſſe for them.

3. Requeſting the aſſiſtance of his holy Spirit, for amendment of life.

4. In giving thanks for benefits received, eſpecially for thy preſervation that day.

5. Pra-

5. Praying for rest and protection that night.

6. Remembring ✠ state of the Church, the King, and the Royall posterity, our Ministers, & Magistrates, & al our brethren visited or persecuted.

7. Lastly, commending thy selfe & all thine to his gracious custody.

All which thou mayest do in these or the like words.

A praier for the Evening.

O Most gracious God, and loving Father, who art about my bed, & knowest my down-lying, and mine uprising, and art neere unto al that call upon thee in truth & sincerity, I wretched sinner do beseech thee, to look upon me with the eies of thy mercy, and not to behold me as I am in my selfe: for then thou shalt see but an unclean & defiled creature, conceived in sin, & living in iniquity; so that I am ashamed to lift up mine eies to heaven, knowing how grievously I have sinned against heaven, and before thee: for, O Lord, I have transgressed al thy commandements & righteous lawes, not only through negligence and infirmity, but oftentimes through wilfull presumption, contrary to my knowledge: yea, contrary to the motions of thy holy Spirit, reclaiming me from them, so that I have wounded my conscience, & grieved thy holy Spirit, by whom thou hast sealed me to the day of redemption. Thou hast consecrated my soul & body to be the temples of the holy Ghost: I wretched sinner, have

defiled both, with all maner of pollutions & uncleanneſs. My eies, in taking pleaſure to behold vanitie; mine eares, in hearing impure and unchaſte ſpeeches; my tongue, in leaſing and evill ſpeaking; my hands are full of impurity, that I am aſhamed to lift them up unto thee, and my feet have carried me after mine own waies; my underſtanding & reaſoning, which are ſo quick in all earthly matters, are only blind and ſtupid when I come to meditate or diſcourſe of ſpirituall and heavenly things; my memorie, which ſhould be the treaſury of all goodneſſe, is not ſo apt to remember any thing, as thoſe things which are vile and vain. Yea, Lord, by wofull experience I find, that naturally all the imaginations of the thoughts of mine heart are only evill continually. And theſe my ſins are more in number than the hairs which grow upon mine head, and they have grown over me like a loathſome leproſie; that from the crown of my head, to the ſole of my feet, there remaines no part which they have not infected. They make me ſeem vile in mine own eies, how much more abominable muſt I then appeare in thy ſight? And the cuſtome of ſinning hath almoſt taken away the conſcience of ſin, and pulled upon me ſuch dulneſſe of ſenſe, and hardneſſe of heart, that thy judgments denounced againſt my ſins, by § faithful Preachers of thy Word, do not terrifie me to return unto thee by unfained repentance for them. And if thou, Lord, ſhouldeſt but deale with me according to thy in-

sins, and my desert, I should utterly be confounded & condemned. But seeing that of thine infinite mercy thou hast heard me so long, & still waitest for my repentance, I humbly beseech thee, for the bitter death & bloudy passions sake, which Jesus Christ hath suffered for me, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that ever-streaming fountaine of the bloud of Christ, which thou hast promised to open under the New Testament, to the penitent of the house of *David*, that al my sins & uncleanesse may be so bathed in his bloud, buried in his death, & hid in his wounds, that they never be more seen, to shame me in this life, or to condemn me before thy judgment seat in the world which is to come. And forasmuch, O Lord, as thou knowest, that it is not in man to turn his owne heart, unlesse thou dost first give him grace to convert: seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such; O my God, give me grace [b] *to do what thou commandest, and then command what thou wilt*, and thou shalt find me willing to do thy blessed will. And to this end give unto me thine holy Spirit, which thou hast promised to give [to § worlds end] unto all thine Elect people; and let § same thy holy Spirit purge my heart, heale my corruption, sanctifie my nature, and consecrate my soule and body, that they may become the Temple of the holy Ghost, to serve thee in righteousnesse and holinesse al the daies of my life:

[b] Da, Domine, quod jubes, & jube quod vis, *August.*

lite: That when [by the direction and assistance of thy holy Spirit] I shall finish my course in this short and transitorie life, I may cheerfully leave this World, and resigne my soul into thy fatherly hands, in the assured confidence of enjoying everlasting life with thee in thine heavenly Kingdome, which thou hast prepared for thine elect Saints who love the Lord Jesus, and expect his appearing.

In the meane while, O Father, I beseech thee, let thine holy Spirit work in me such a serious repentance, as that I may with tears lamentmy sins past, with griefe of heart be humbled for my sin present, and with all mine endeavour resist the like filthy sins in time to come. And let the same thy holy Spirit likewise keep me in ſ unity of thy Church, lead me in the truth of thy Word, and preserve me, that I never swerve from the same to Poperie, nor any other errour or false worship. And let thy Spirit open mine eies more and more, to see the wondrous things of thy Law: and open my lips, that my mouth may daily defend thy truth, & set forth thy praise. Encrease in me those good gifts, which of thy mercy thou hast already bestowed upon me, and give unto me a penitent spirit, a chaste heart, a contente mind, pure affections, wise behaviour, and all other graces which thou seest to be necessarie for me: to govern my heart in thy fear, & to guide all my life in thy favour, that whether I live or die, I may live and die unto thee, who art my

God

God and my Redeemer.

And here [O Lord] according as I am bound, I render unto thee, from the altar of my humblest heart, all possible thanks, for all those blessings and benefits, which so graciously & plenteously thou hast bestowed upon my soule and body, for this life, and for that which is to come: namely, for mine Election, Creation, Redemption, vocation, Justification, Sanctification, and Preservation from my childhood, untill this present day and houre: and for the firme hope which thou hast given me of my Glorification: likewise for my health, wealth, food, raiment, and prosperit: & more especially, for that thou hast defended me this day now past from all perils & dangers, both of bodie and soule, furnishing me with all necessary good things that I stand in need of. And as thou hast ordained the day for man to travell in, & the night for him to take his rest; so I beseech thee, sanctifie to me this nights rest & sleep, that I may enjoy the same, as thy sweet blessing and benefit: That so this dull and wearied body of mine being refreshed with moderate sleep and rest, I may be the better enabled to walk before thee, doing all such good works as thou hast appointed, when it shall please, by thy divine power to waken me the next morning. And whilest I sleep, do thou, O Lord, who art the keeper of Israel, that never slumbrest nor sleepest watch over me in thy holy providence, to protect me from all danger, so that neither the evill angels of Satan, nor

any wicked enemy may have any pow
to doe me any harm or evil. And to th
end, give a charge unto thy holy Angels
that they [at thy appointment] may pitch
their tents round about me, for my de-
fence and safetie, as thou hast promised
that they should do about them that
feare thy Name. And knowing, that thy
Name is a strong tower of defence unto
all those that trust therein, I here com-
mend my selfe [and all that do belong
unto me] unto thy holy protection &
custody. If it be thy blessed will to call
for me in my sleep, O Lord, for Christ
his sake have mercy upon me, and re-
ceive my soule into thy heavenly King-
dome. And if it be thy blessed pleasure
to add more daies unto my life, O Lord,
ad more amendment unto my daies, and
wean my mind from the love of the
world, and worldly vanities, and cause
me more and more to settle my conver-
sation on heaven & heavenly things. And
perfect daily in me ỳ good work which
thou hast begun, to the glory of thy
name, & the salvation of my sinful soul.

O Lord I beseech thee likewise save
& defend from al evil & danger thy whole
Church, the Kings Majesty, Queen Mary,
Prince Charles, & the rest of the royal
progeni e: keep them all in the sincerity
of thy truth, and prosper them in all
grace & happinesse. Blesse the Nobilitie,
Ministers and Magistrates of their
Churches and Kingdomes, each of them
with those graces which are expedient
for their place & calling. And be them,
O Lord, a comfort & consolation to all
th

thy people, whom thou haſt thought meet to viſit with any kind of ſickneſs, croſſe, or calamity. Haſten, O Father, the comming of our Lord Jeſus Chriſt. Make me ever mindfull of my laſt end, & of the reckoning that I am to make unto thee therein: and in y meane while, to be carefull to follow Chriſt in the regeneration during this life, as that with Chriſt I may have a portion in the reſurrection of the juſt, when this mortall life is ended. Theſe graces, and all other bleſſings, which thou, O Father, knoweſt to be requiſite and neceſſarie for me, I humbly begge and crave at thy hands in the name and mediation of Jeſus Chriſt thy Son; and in that forme of praier which he himſelf hath taught me to ſay unto thee, *Our Father, &c.*

Another ſhorter evening prayer.

O Eternall God, & heavenly Father, if I were not taught and aſſured by the promiſes of thy Goſpel, and the examples of *Peter*, *Magdalen*, the Publican, the Prodigall childe, and many other penitent ſinners, that thou art ſo full of compaſſion, & ſo ready to forgive the greateſt ſinners, who are heavieſt laden with ſin, at what time ſoever they returne unto thee with penitent hearts, lamenting their ſins, and imploring thy grace, I ſhould deſpaire for mine own ſins, and be utterly diſcouraged from preſuming to come into thy preſence; conſidering the hardneſſe of my heart, the unrulines of my affections, & the uncleannes of my converſation; by meanes where-

wherof I have transgressed all thy laws, & deserved thy curse, which might cause my body to be smitten with some fearful disease, my soule to languish with the death of sin, my good name to be traduced with scandalous reproaches, and make mine estate liable to all manner of crosses & casualties. And I confesse, Lord, that thy mercie is the cause that I have not bin long ago confounded. But [O my God] as thy mercie only stayed thy judgment from falling upon me hitherto; so I humbly beseech thee, in the bowels of the mercie of Jesus Christ (in whom only thou art well pleased) that thou wilt not deal with me according to my deserts, but that thou wouldst freely and fully remit unto me all my sins & transgressions: and that thou wouldst wash them clean from me, with the vertue of that most precious bloud, which thy Son Jesus Christ hath shed for me. For he alone is the Physitian, and his bloud only is the medicine that can heal my sickness. And he is the true brazen serpent that can cure that poyson, wherwith the fierie serpents of my sins have stung and poysoned my sicke and wounded soule. And give me, I beseech thee, thine holy Spirit, which may assure me of mine adoption, and that may confirm my faith, increase my repentance, enlighten my understanding, purifie my heart, rectifie my will and affections, and so sanctifie me throughout, that my whole bodie, soul, & spirit, may be kept unblameable untill the glorious comming of my Lord Jesus Christ. And now, O

Lord,

Lord, I give thee hearty thankes and praise, for that thou hast this day preserved me from all harmes and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the roaring Lion, which night & day seeketh to devoure me. Watch thou, O Lord, over me this night, to keep me from his tentations and tyrannie: and let thy mercie shield me from his unappeasable rage & malice. And to this end I commend my self into thy hand and protection: beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evill members to have power to do unto me any hurt or violence this night. And grant, good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live, and die unto thee, and to the glorie of thy name, and the salvation of my soule. Lord, blesse and defend all thy chosen people everie where. Grant our King a long & happie reigne over us. Blesse our gracious Queen *Mary*, Prince *Charles*, and the rest of the royall progenie, together with all our Magistrates & Ministers: comfort them who are in miserie, need, or sickneſſe: Good Lord, give me grace to be one of those wise Virgins, which may have my heart prepared like a lamp furnished with the olle of faith, and light of good works, to meet the Lord Jesus, the sweet Bridegroome of my soule, at his second & sudden comming in glorie. Grant this, good Father, for Christ Jesus sake, my only Saviour and Mediatour, in whose blessed name,

and

and in whose owne words I call upon thee, as he hath taught me: *Our Father which art in Heaven, &c.*

Afterwards say:

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O Holy and blessed Spirit, be with me, and dwell in my heart, this night, and evermore, Amen.

Then rising up in a holy reverence, meditate as thou art putting off thy clothes.

Things to be meditated upon, as thou art putting off thy clothes.

1 THat the day is comming, when thou must be as barely *unstripped of al that thou hast in the world, as thou art now of thy clothes: thou hast therefore here but the use of things, as a steward for a time, & that upon accounts. Whilst therefore thou art trusted with this stewardship, be wise and faithfull.

2. When thou seest thy †bed, let it put thee in mind of thy grave, which is now the bed of Christ. For Christ [by laying his holy body to rest three dayes & three nights in the grave] hath sanctified, & [as it were] warmed it for the bodies of his Saints, to rest and sleep in, till the morning of the resurrection: so that now unto the faithfull, death is but a sweet sleep & the grave but Christs bed, where the bodies rest and sleep in peace, untill the joyfull morning of the resurrection day shal dawn unto them.

Let therefore thy bed-clothes represent unto thee the mold of the earth that

* Nudus in hunc mundū veni, nudusquoq; abibo

† Ut somnus mortis, sic lectus imago sepulchri.

that shall cover thee: thy sheets, thy winding sheet: thy sleep, thy death: thy waking, thy resurrection. And being laid down in thy bed, when thou perceivest sleep to approach, say: *I will lay me down and sleepe in peace, for thou, Lord, only makest me dwell in safety*, Psal. 4. 8.

Thus religiously opening every morning thy heart, & shutting it up again every evening, with the word of God, & Prayer, as it were with a lock & key; and so beginning § day with Gods worship, continuing it in his fear, & ending it in his favour, thou shalt be sure to find the blessing of God upon all thy daies labours, and good endeavours: and at night thou mayest assure thy selfe, thou shalt sleep safely, & sweetly in the armes of thy heavenly Fathers providence.

Thus far of the piety which every Christian in private ought to practise every day. Now followeth that which he [being a housholder] must practise publikly with his family

Meditations for household piety.

1 IF thou be called to the government of a family, thou must not hold it sufficient to serve God, & live uprightly in thine owne person, unlesse thou cause all under thy charge to doe the same with thee. For the performance of this duty, God was so wel pleased with *Abraham*, that he would not hide frō him his counsell. For God said, *I know him, that he will command his sons, and his household after him, that they keep the way of the Lord, to doe righteousnesse and judgement, that the Lord may bring upon Abraham that*

he

he hath spoken unto him, Gen.18.19. And *Abraham* had 318. men-servants, which were thus born & catechized in his house; with whose help he rescued also his nephew *Lot* from the captivitie of his enemies. And religiously-valiant *Josua* protesteth before all the people, that if they all would fall away from the true worship of God, yet *that he and his house would serve the Lord*, Jos.24.15. And God himselfe gives a speciall charge to all housholders, that they do instruct their family in his word, & traine them up in his feare and service. *These words which I command thee this day, shalbe in thy heart, and thou shalt whet them continually upon thy children, and shalt talke of them when thou tarriest in thine house, & as thou walkest by the way, and when thou liest down, & when thou risest up, &c. Thou shalt feare the Lord thy God, & serve him*, Deut.6. 6, 7. *David*, according to this Law, had so ordered his family, *that no deceitfull person should dwell in his house, but such as would serve God, & walke in his way*, Psa.101.6. And religious *Hester* had taught her maids to serve God *in fasting and prayer*, Hest.4.16. And [the more to further thy family in the zeale of religion] settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true religion. This also will turn to their own advantage in a double respect: First, God wil the rather blesse and prosper the labour and handy worke of such godly servants: for *Laban* perceived *that God blessed him for Jacobs sake*, Gen. 30.27. And *Potiphar* saw, that the *Lord*

made

made all that Joseph did, to prosper in his hand, Gen. 39. 3. Yea, when innocent Joseph was cast into prison, *his keeper saw that whatsoever he did, the Lord made it to prosper*, Gen. 39. 22, 23. and therefore the keeper committed all the charge of the prisoners into *Josephs* hand. Secondly, the trulier a man doth serve God, the faithfuller he wil serve thee.

2. If every housholder were thus carefull, according to his dutie, to bring up his children & family in the service and feare of God in his own house, then the house of God should be better filled, and the Lords table more frequented every Lords day; and the Pastors publike preaching and labour would take more effect than it doth. The streets of townes and cities would not abound with so many drunkards, swearers, whoremongers, and profane scorners of true Pietie and Religion; Westminster Hall would not be so full of contentions, wrangling suits, and unchristian debates; and the prisons would not be every Session so full of Theeves, Robbers, Murtherers. But [alas] most housholders make no other use of their servants, than they doe of their beasts: whilest they may have their bodies to do their service, they care not if their souls serve the devil; yet the common complaint is, That faithfull & good servants are scarce to be found. True, but the reason is, because there are so many profane & irreligious masters: for, the example and instruction of a godly and religious master, will make a good & faithful servant, as may witness

the examples of *Abraham*, *Josua*, *David*, *Cornelius*, &c. who had good servants, because they where religious masters, such as were carefull to make their servants Gods servants.

It is the chief labour and care of most men, to raise and to advance their house; yet let them *rise up early, and lie down late, and eate the bread of carefulnesse*, all will be but in vain: for, *except the Lord build a house* [that is, raise up a family] *they labour in vaine*, Psal. 127. 1, 2. For God hath sealed this as an irrevocable decree, that *he will powre his wrath upon the families that call not upon his name*, Jer. 10. 25. *Yea, God will take the wicked, and pluck him out of his tabernacle, and root him out of the land*, &c. Psal. 52. 5. Yea, when his iniquities are full, he will make the *land to spue out every Canaanite*, Lev. 18. 25. Religion then, and the service of God in a family, is the best building and surest entailing of house and land to a man and his posteritie: for the *righteous man shall inherit the land, and dwell therein for ever*, Psal. 37. 29.

As therefore thou desirest to have the blessing of God upon thy selfe, & upon thy family, either before or after thine own private devotion, call every morning all thy family to some convenient room; and first, either reade thy selfe unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leasure serve, thou mayest * admonish them of some remarkable good notes; and then kneeling down with them in reverent sort, as is before described pray

* *Origen* would have the Word expounded in Christian houses, *Hom. 9. in Levit Augustine* saith, That which the Preacher is in the Pulpit, the same the Housholder is in the house.

pray with them in this manner.

Morning prayer for a family.

O Lord our God, & heavenly Father, who art the only creator and governour of heaven and earth, and all things therein contained, we confesse that we are unworthy to appeare in thy sight and presence, considering our manifold sins which we have committed against heaven, & before thee: and how that we have bin born in sin, and doe daily break thy holy lawes & commandements, contrarie to our knowledge & consciences, albeit that we know that thou art our Creator, who hast made us; our Redeemer, who hast bought us with the bloud of thy only begotten Son; and our Comforter, who bestowest upon us all the good & holy graces which we enjoy in our souls and bodies. And if thou shouldest but deale with us as our wickednesse & unthankfulnesse have deserved: what other thing might we [O Lord] expect from thee, but shame and confusion in this life, and in the world to come wrath and everlasting condemnation? Yet, O Lord, in the obedience of thy commandement, and in the confidence which we have in thy unspeakable and endlesse mercie in thy Son our Saviour Jesus Christ, we thy poore servants, appealing from the throne of justice [where we are justly lost and condemned] to thy throne of grace, where mercie reigneth to pardon abounding sin, doe from the bottome of our hearts most humbly beseech thee to remit and forgive unto us all our offences & misdeeds;

deeds; that by the vertue of the precious bloud of Jesus Christ, thine innocent Lamb, which he so abundantly shed to take away the sins of the world, all our sins, both originall and actuall, may be so cleansed and washed from us, as that they may never be laid to our charge, nor ever have power to rise up in judgement against us. And we beseech thee, good Father, for Christ his death and passion sake, that thou wilt not suffer to fall upon us that fearfull curse and vengeance which thy Law hath threatned, & our sins have justly deserved. And forasmuch, O Lord, as we are taught by thy Word, that Idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons, and such like inordinate livers, shall not inherit the Kingdome of God, poure the grace of thy holy spirit into our hearts, whereby we may be enlightned to see the filthiness of our sins, to abhor them, and may be more and more stirred up to live in newnesse of life, and love of thy Majestie, so that we may daily increase in the obedience of thy Word, and in a conscionable care of keeping thy Commandements.

And now, O Lord, we render unto thee most heartie thankes, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdome, when this mortall life is ended. Likewise, we thanke thee for our life, health, wealth, liberty, prosperitie, and peace; especially, O Lord, for the con-

continuance of thy holy Gospel among us, and for sparing us so long, and granting us so gracious a time of repentance. Also we praise thee for all other thy mercies bestowed upon us; more especially, for preserving us this night past from al dangers that might have befalne our soules or bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee protect and direct us in the same, blesse and defend us in our going out, and comming in this day and evermore. Shield us, O Lord, from the tentations of the devill, and grant us the custodie of thy holy Angels to defend and direct us in all our wayes.

And to this end, we recommend our selves, and all those that belong unto us, and are abroad from us, into thy hands & almightie tuition: Lord, defend them from al evil, prosper them in all graces, and fill them with thy goodnesse. Preserve us likewise this day, from falling into any grosse sin, especially those whereunto our natures are most prone. Set a watch before the doore of our lips, that we offend not thy Majestie by any rash or false oaths; or by any lewd or lying speeches: give unto us patient minds, pure & chaste hearts, and al other graces of thy Spirit, which thou knowest to be needfull for us, that we may the better be inabled to serve thee in holinesse and righteousnes. And seeing that all mans labour, without thy blessing, is in vaine, blesse every one of us in our several places and callings, direct thou the work of

our hands upon us, even prosper thou our handy work; [for except thou guide us with thy grace, our endeavours can have no good succesſe.] And provide for us al things which thou, O Father, knoweſt to be needfull for every one of us, in our ſoules & bodies this day. And grant, that we may ſo paſſe through the pilgrimage of this ſhort life, that our hearts being not ſettled upon any tranſitorie things which we meet with in the way, our ſoules may every day be more and more raviſhed with ſ love of our home, and thine everlaſting Kingdome.

Defend likewiſe, O Lord, thy univerſall Church, and every particular member thereof: eſpecially we beſeech thee to continue the peace and proſperitie of theſe Churches and Kingdomes wherein we live. Preſerve and defend from all evils and dangers our gracious King *Charles*, Queen *Mary*, Prince *Charles*, and the reſt of the royall progenie; multiply their daies in bliſſe and felicitie, and afterwards crown them with everlaſting joy and glorie. Bleſs al our Miniſters & Magiſtrates with all graces needfull for their places; and governe thou them, that they may govern us in peace and godlineſs. And of thy mercie, O Lord, comfort al our brethren that are diſtreſſed, ſick, or any way comfortleſſe, eſpecially thoſe who are afflicted either with an evill conſcience, becauſe they have ſinned againſt thy Word, or for a good conſcience, becauſe they will not ſin againſt thy truth. Make ſ firſt to know, that not one drop of the bloud of Chriſt

was

vn a drop of vengeance, but al drops of grace, powerfull to procure pardon upon repentance, for the greatest sins of the chiefest sinner in the world. And for the other, let not, O Lord, thy long sufferance either too much discourage them, or too much encourage their enemies; but grant them patience in suffering, and a gracious & speedy deliverance, which may stand best with their comfort, and thy glorie.

Give every one of us grace to be alwaies mindfull of his last end, and to be prepared with faith and repentance, as with a wedding garment, against the time that thou shalt cal for us out of this sinfull world. And that in the mean while we may so in all things, and above all things seek thy glorie, that when this mortall life is ended, we may then be made partakers of immortalitie, & life eternall in thy most blessed and glorious kingdome.

These, & al other graces which thou, O Father, seest to be necessarie for us, and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect praier, in that absolute forme of praier which Christ himselfe hath taught us, saying: *Our Father which art, &c.*

After praier, let every one of thy household [taking in the feare of God such a breakfast or refreshing as is fit] depart: the children to schoole, the servants to their worke; every one to his office, the master & mistresse of the family to their callings, or to some honest exercises for recreation, as they think fit.

The practice of pietie as meales, and the manner of feeding.

BEfore dinner and supper, when the table is covered, ponder with thy self upon these meditations, to work a deeper impression in thy heart, of Gods fatherly providence and goodnesse towards thee.

Meditations before dinner and supper.

1. MEditate, that hunger is like the sickenesse called a *Wolfe*, which if thou dost not feed, will devoure thee; & eate thee up: and that meat and drink are but as * physicke, or meanes which God hath ordained, to relieve and cure this naturall infirmitie, and necessitie of man. Use therefore to eate and to drink, rather to sustain and refresh the weakenesse of nature, than to satisfie the sensualitie and delights of the flesh. Eate therefore to live, but live not to eate. A Skavenger, whose living is to emptie, is to be preferred before him that liveth but to fill privies. There is no service so base, as for a man to be a ‖ *slave to his belly*. The Apostle termeth such *Belly-gods*, Phil. 3. 19. Therefore we may boldly terme them as the Scriptures doe other Idols, † *Gullulim*, dungie-gods, Hab. 2. 18. 19. 2 Kin. 17. 12. and as no one action [Gods ordinance excepted] makes a man more to resemble a beast than eating or drinking; so the abuse of eating and drinking, to surfetting, drunkennesse, and spewing, makes a man more vile than a beast.

2. Meditate of § omnipotencie of God, who made al these creatures of nothing: of

* Hoc me docuisti, ut quemadmodum medicamenta, sic alimenta sumpturus accedam. *Aug. lib.* 10. *Conf.*

‖ Major sum, & ad majora genitus, quam ut mancipium fim mei corporis, *Sen.*

† Of *Galal.* which signifies manes dung, as EZek. 4. 15, 17.

of his wisdome, who feedeth so many infinite creatures through the universall world, maintaining all their lives, which he hath given them; which surpasseth the wisdome of al the Angels in heaven: and of his clemencie and goodnesse, in feeding also his very enemies.

3. Meditate how many sorts of creatures, as beasts, fish, and fowle, have lost their lives, to become food to nourish thee: & how Gods providence from remote places hath brought all those portions together on thy table for thy nourishment: and how by these dead creatures, he maintaines thee in health and life.

4. Meditate, that seeing thou hast so many * pledges of Gods fatherly bountie, goodnesse, & mercie towards thee, as there are dishes of meate on thy table: Oh suffer not in such a place so gracious a God to be abused by scurrilitie, ribauldrie, or swearing, or thy fellow-brother, by disgracefull backbiting, taunting, or slandering.

5. Meditate, how that thy Master Jesus Christ did never eate any food, but first he blessed the creatures, and gave thankes to his heavenly Father for the same. And after his last supper, we † read, that he sung a Psalm. For this was the commandement of God; *When thou hast eaten, and filled thy self, thou shalt blesse the Lord thy God, &c.* Deut. 8.10. This was the practice of the Prophets: For, *The people would not eate at their feast, till Samuel came to blesse their meat,* 1 Sam. 9.13. And *Joel* saith to Gods people, *You shall eate,*

* Hanc ob causam Gentiles mensas sacras, & festa nominabant, *Vives. Austin* ad written over his table, Quisquis amat dictis absentem rodere amicum Hanc mensam veritam noverit esse sibi, *Possid. de vita Aug.*

† Mar. 14.26.

eate, and be satisfied, and praise the name of the Lord your God, Joel. 2.25. This also was the practice of the Apostles. For S. *Paul* in a ship gave thanks before meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents, that have followed him, & gone before thee. It may be, because thou hast never used to give thankes at meales, therefore thou art now asham'd to begin. Think it no shame to do what Christ did; but be rather ashamed that thou hast so long neglected so Christian a dutie. And if the Son of God gave his Father such great thanks for a dinner of barly bread, & broiled fish; what thankes should such a sinfull man as thou art render unto God, for such varietie of good and daintie cheere? How many a true Christian would be glad to fill his belly with the morsels which thou leavest? How hardly do others labour for that which they eate, & thou hast thy food provided for thee without either care or labour? To conclude, if Pagan Idolaters at their feasts were accustomed to praise their false gods, what a shame is it for a Christian [at his dinners & suppers] not to praise the true God, *in whom we live, move & have our being*, Acts 17. 28.

6. Meditate, that thy bodie which thou dost now so daintily feed, must be [thou knowest not how soon] meat for worms. *When thou shalt say to corruption, Thou art my father; & to the worme, Thou art my mother, and my sister*, Job 17. 14.

7. Me-

7. Meditate, how that many a mans *soule is made his snare*, Psal. 69. 22. so that through his intemperance and unthankfulnes, the meat which should nourish his body, kils him with a surfeit: insomuch, that more are killed with this snare, then with the sword. And seeing, that since the curse, the use (as of all creatures, so likewise) of meat & drink is unto us unclean, till the same be sanctified by the word of God and Prayer: & that man liveth not by bread only, but by the word of Gods ordinance, & his blessing, which is called the *staff of bread*, Lev. 26. 26. sit not therefore down to eat before you pray; and rise not before you give God thanks. Feed to suffice nature, not rise with an appetite, and remember thy poor Christian brethren, who suffer hunger, and want those good things wherewith thou dost abound.

These things, or some of them premeditated (if there be not a Samuel *present) lift up with all comely reverence thy heart, with thy hands and eyes unto the great Creatour and feeder of all creatures: and before meat pray unto him thus.*

Grace before meat.

O Most gracious God, & loving Father, who feedest all creatures living, which depend upon thy Divine providence: we beseech thee sanctifie these creatures, which thou hast ordained for us: give them vertue to nourish our bodies in life and health, and give us grace to receive them soberly & thankfully, as from thy hand: that so in the strength

ſtrength of theſe and other thy bleſſings, we may walk in the uprightnes of our hearts before thy face this day, and all the dayes of our lives, through Jeſus Chriſt our Lord & only Saviour. Amen.

Or thus.

MOſt gracious God, & merciſull Father, we beſeech thee ſanctifie theſe creatures to our uſe: make them healthfull for our nouriſhment; and us thankfull for all thy bleſſings, through Chriſt our Lord and only Saviour, Amen.

Another grace before meat.

OEternall God, in whom we live, move, and have our beeing, we beſeech thee bleſſe unto thy ſervants theſe creatures, that in the ſtrength thereof we may live, to the ſetting forth of thy praiſe and glory, through Jeſus Chriſt our only Lord and Saviour. Amen.

After every meal, be careſull of thy ſelf and family, as Job *was for himſelf and children,* Job 1. 4. *leſt that in the cheerfulnes of eating and drinking, ſome ſpeech hath ſlipped out, which might be either offenſive to God, or injurious to man: And therefore with the like comely geſture and reverence give thanks unto God, and pray in this manner.*

BLeſſed be thy holy name, O Lord our God, for theſe thy good benefits, wherewith thou haſt ſo plentifully at this time refreſhed our bodies: O Lord, vouchſafe likewiſe to feed our ſoules with the ſpirituall food of thy holy Word and Spirit unto life everlaſting.

Lord,

Lord to send and save thy whole Church, our gracious King *Charles*, Queen *Mary*, Prince *Charles*, and the rest of the royall progeny. Forgive us our sins and unthankfulnes, passe by our manifold infirmitys, make us all mindfull of our last ends, and of the reckoning that we are to make to thee therein. And in the meane while grant unto us health, peace, and truth, in Jesus Christ our Lord and only Saviour. *Amen.*

Or thus.

BLessed be thy holy Name (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time. Lord, forgive us all our sins and frailtys; save and defend thy whole Church, our King and Queen, and their royall posterity, & grant us health, peace, and truth in Christ our onely Saviour. *Amen.*

Or thus.

WE give thee thanks (O heavenly Father) for feeding our bodys so graciously with thy good creatures to this temporall life; beseeching the likewise to feede our soules with thy holy Word unto life everlasting. Defend, O Lord, thyne universall Church, the King and Queen, with their royall issue, and give us continuance of thy grace & mercy, in Christ our only Saviour. *Amen.*

The practice of piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together again all thy family; read a Chapter in the same

manner,

manner, that was prescribed in the mor
Then [in a holy imitation of our Lord a
his Disciples] sing a Psalm. But in sin
of Psalms, either after supper, or at any
time, observe these rules.

Rules to be observed in singing of Psalm

1 BEware of singing divine Psalms
an ordinary recreation, as do
of impure spirits, who sing holy Ps
intermingled with profane Ballads. T
are Gods word, take them not in
mouth in vain.

2. Remember to sing *Davids* Psal
with *Davids* spirit.

3. Practise S. *Pauls* rule: *I will*
with the spirit, but I will sing with the
derstanding also, 1. Cor. 14. 15.

4. As you sing, uncover your head
behave your self in comely reveren
as in the sight of God, singing to God
his own words; but be sure that the ma
ter make more melody in your hear
than the musick in your ears: for
ing with a grace in your hearts, is th
which the Lord is delighted withall
cording to that old Verse,

Non vox, sed votum; non musica chord
sed cor:
Non clamans, sed amans, psallit in a
re Dei.

'Tis not the voice, but vow;
Sound heart, not sounding string
True zeal, not outward show
That in Gods eare doth ring.

5. Thou mayest, if thou think good
sing all the Psalmes over in order: for
are most divine and comfortable. But
th

ou wilt chuse some speciall Psalms, as
ere fit for some times and purposes: &
ch as by the oft usage, thy people may
e easilyer commit to memory.

Then sing,

In the morning, Psal. 3.5.16.22.144.
In the evening, Psal.4.127.141.
For mercy after a sin committed, Psa.
1.102.
In sicknesse or heavines, Psal.6.13.88.
.71.137.146.
When thou art converted. Psal.30.32.
On the Lords day, Psal.19.92.95.
In time of joy, Psal. 80. 98.107.136.
5.
Before Sermon, Psa.1.12.147. the first
d fifth part of the 119.
After Sermon, any Psalm which con-
ns the chief argument of the Sermon.
At the Communion, Psal.22.23.103.
11.113.
For Spirituall solace, Psal. 15. 19.25.
.67.112.116.
After wrong and disgrace received,
al.42.69.70.140.144.

*After the Psalme, all kneeling dosen in
verent manner, as is before prescribed, let
e father of the family (or the chief in his
sence) pray thus.*

Evening prayer for a family.

O Eternall God, & most gracious Father, we thine unworthy servants
re assembled, do cast down our selves
the foot-stoole of thy grace, acknow-
ging that we have inherited our fa-
ers corruption, & actually in thought,
rd, and deed transgressed all thy holy
mmandements; so that in us naturally
there

there dwelleth nothing that is good: for our hearts are full of secret pride, anger, impatience, dissembling, lying, lust, vanity, profanenesse, distrust, too much love of our selves and the world, too little love of thee and thy kingdome; but empty and void of faith, love, patience, and every spirituall grace. If thou therfore shouldest but enter into judgement with us, and search out our natural corruption, & observe all the cursed fruits and effects that we have derived from thence, Satan might justly challenge us for his own, & we could not expect anything from thy Majesty, but thy wrath and our condemnation, which we have long ago deserved. But, good Father, for Jesus Christ thy dear Sons sake, in whom only thou art well pleased, and for the merits of that bitter death and bloody passion, which we beleeve that he hath suffered for us, have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion which are due unto us for them, that they may never seaze upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee, and all other creatures to serve us; so we beseech thee, inspire thy holy spirit into our hearts, that by his illumination and effectuall working, we may have the inward sight and feeling of our sins and naturall corruptions. And that we may not be blinded in them through custom, as the reprobates are, but that we may more and more loath them, & be heartily

ably grieved for them, endeavouring by the use of all good meanes, to overcome and get out of them. Oh let us feele the power of Christs death, killing sin in our mortall bodies; and the vertue of his resurrection, raising up our souls to newnesse of life. Convert our hearts, subdue our affections, regenerate our minds, and purify our natures; and suffer us not to be drowned in the streame of those filthy vices, and sinfull pleasures of this time, wherin thousands are carried headlong to eternall destruction: but daily frame us more and more to the likenesse of thy Son Jesus Christ, that in righteousnes & true holines we may so serve and glorifie thee, that living in thy fear, and dying in thy favour, we may in thy appointed time, attain to the blessed resurrection of the just, unto eternll life. In the mean while, O Lord, increase our faith in the sweet promises of the Gospel, & our repentance from dead works, the assurance of our hope in thy promises, our fear of thy Name, the hatred of all our sins, and our love unto thy children, especially those whom we shall see in stand in need of our help & comfort: That so by the fruits of piety & a righteous life, we may be assured that thy holy Spirit doth dwell in us, that we are thy children by grace and adoption. And grant us good Father, the continuance of health, peace, maintenance, and all other outward things; so far forth as thy divine wisdome shall think meet and necessary for ever one of us.

And here, O Lord, according to our

O bounden

guiltie, we confesse, that thou hast been exceeding merciful unto us all in things of this life; but infinitely more mercifull in the things of a better life: and therefore we doe here from our very soules render unto thee all humble & hearty thankes, for all thy blessings and benefits bestowed upon our soules and bodies, acknowledging thee to be that Father of lights, from whom we have received all these good and perfect gifts: and unto thee alone for them we ascribe to be due, all glorie, honour, and praise both now & evermore. But more especially, we praise thy divine Majestie, for that thou hast defended us this day from all perils and dangers; so that none of those judgements which our sins have deserved, have fallen upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy divine Majestie, and our brethren; and for Christ his sake be reconciled unto us for them. And we beseech thee likewise, of the same thine infinite goodnesse and mercie, to defend and protect us, and all that belong unto us, this night, from all danger of fire, robberie, terrours of evill angels, or any other feare or peril, which for our sins might justly fall upon us. And that we may be safe under the shadow of thy wings, we here commend our bodies & soules, and al that we have, unto thine almightie protection. Lord bless & defend both us and them from all evill; and whilest we sleep, do thou O Father, who never slumbrest nor sleepest, watch over thy children, and give a charge

charge to thy holy Angels to pitch their tents round about our house and dwelling, to guard us from all dangers; that sleeping with thee, we may in the next morning be wakened by thee, and so being refreshed with moderate sleep, we may be the fitter to set forth thy glorie in conscionable duties of our callings.

And we beseech thee, O Lord, to be mercifull likewise to thy whole church, and to continue the tranquility of these Kingdomes wherein we live, turning from us those plagues which the crying sins of this nation doe crie for.

Preserve our religious King *Charles* from all dangers & conspiracies; blesse Queen *Mary*, Prince *Charles*, and the rest of the royall progenie. Blesse al our Magistrates and Ministers, al that feare thee and cal upon thy Name, all our Christian brethren and sisters, that suffer sickneſſe, or any other affliction or miserie, especially those who any where do suffer persecution for the testimonie of thy holy Gospel, grant them patience to bear thy crosse, and deliverance, when and which way it shal seem best to thy divine wisdome. And, Lord, suffer us never to forget our last ends, and those reckonings which then we must render unto thee: In health and prosperitie make us mindfull of sickneſſe, and of the evill day that is behind, that these things may not overtake us as a snare, but that we may in good measure, like wise virgins, be found prepared for the comming of Christ, the sweet Bridegroome of our soules. And now, O Lord, most holy

holy and just, we confesse, that there
no cause why thou[who art so much d
spleased with sinne] shouldest heare th
praier of sinners, but for his sake onl
who suffered for sin and sinned not.
the only mediation therefore of thi
eternall Son Jesus our Lord and Sa
our, we humbly begge these & all oth
graces, which thou knowest to be nec
full for us, shutting up these our imp
fect requests, in that most holy pray
which Christ himselfe hath taught us
say unto thee, *Our Father which ar
heaven, &c.*

*Thy grace, O Lord Jesus Christ; thy lo
O heavenly Father; thy comfort & cons
tion, O holy & blessed Spirit, be with us,
remaine with me, this night, and for ev
more. Amen.*

Then saluting one another, as becom
meth Christians, who are the vessels
grace, and temples of the holy Ghost
them in the feare of God depart, ev
one to his rest, using some of the form
private meditation, for evening.

*Thus far of the houholders publike p
ctice of pietie with his Family everie d
Now followeth the practice of pietie
the Church on the Sabbath day.*

*Meditations of the true manner of p
ctising piety on the Sabbath day.*

ALmighty God will have himse
worshipped not onely in a pri
manner, by private persons & famili
but also in a more publike sort, of
the godly joyned together in a vi
Church: that by this meanes he may
kn

known not only to be God and Lord of every singular person; but also of the creatures of the whole universall world.

Quest. But why do not we Christians under the New, keep the Sabbath on the same seventh day, whereon it was kept under the Old Testament?

I answer, because that our Lord Jesus, who is the Lord of the Sabbath, and whom the Law it selfe commands us to hear, did alter it from that seventh day to this first day of the week, whereon we keep the Sabbath. For the holy Evangelist notes, that our Lord came into the middest of the holy Assembly, on the very first dayes of the two weeks immediately following his resurrection, & then blessed the Church, breathed on the Apostles the holy Ghost, and gave them the ministeriall Keyes, & power of binding and remitting sins. And so it is most probable, he did in a solemne manner every first day of the week, during the forty dayes he continued on earth, between his resurrection and ascension (for the fiftieth day after, being the first day of the week, the Apostles were assembled) during which time he gave commandments unto the Apostles & * *spake unto them those things which appertain to the Kingdome of God*: that is, instructed them how they should throughout the Churches [which were to be converted] change the Sabbath to the Lords day: the bodily sacrifice of beasts, to the spirituall sacrifices of praise, prayer, and contrite hearts: the Levitical Priesthood of the Law, to the Christian Ministerie of

* Act 1.2.3. *Cyril* bids us note, that S. *John.* doth not simply set down the manner of Christs appearing unto *Thomas*, but all the circumstance of time [*post dies octo*:] whence he concludes thus: *Deum igitur oblatum Dominicum diem esse necesse est, Cyril. in Joh. l.12.c.58.*

of the Gospel: the Jewish Temples and Synagogues, to Churches and Oratories: the Old Sacraments of Circumsion and Passeover, to Baptisme and the Lords Supper, &c. as may appeare by the like phrase, [Act. 19.8. and 28.23. Col.4.11.] put for the whole sum of S. *Pauls* doctrine, by which was wrought all these changes, where it took effect. So that as Christ was fortie dayes instructing *Moses* in Sinai, what he should teach, and how he should rule the Church under the Law; so he continued fortie dayes teaching his Disciples in Sion, what they should preach, and how they should govern the Church under the Gospel. And seeing it is manifest, that within those fortie dayes Christ appointed what Ministers should teach, & how they should govern his Church to the worlds end; it is not to be doubted, but that within those fortie dayes he likewise ordained on what day they should keep their Sabbath, & ordinarily doe the works of their ministery; especially, seeing that vnder the Old Testament God shewed himself as carefull, both by his morall and ceremoniall Law, to prescribe the time, as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord, who hath times and seasons in his own power, appointed this first day of the week, to be the very day wherein he sent down from heaven the holy Ghost upon the Apostles; so that upon that day they first began, and ever after continued the publike exercising of their ministerie, in the preaching of the Word, the ad-

administration of the Sacraments, and the loosing of the sins of penitent sinners. Upon these and the like grounds, [h] *Athanasius* plainly affirmeth, that the Sabbath day was changed by the Lord himselfe.

As therefore our communion is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death; so the Christians Sabbath is called the [a] *Lords day*, because it was ordained of the Lord for the memoriall of his resurrection. And as the name of the [b] Lord honoureth the one, so doth it the other. And as the Lord of the Sabbath by his royall prerogatives, and transcendent authoritie could, so he had also reason to change the holy Sabbath from the seventh day to this whereon we keep it. For, as concerning that seventh day which followed the sixe dayes wherein God finished the creation, there was no such precise institution, or necessitie of sanctifying it perpetually, but such, as by the same authoritie, or upon greater reason & occasion it might very well be changed and altered unto some other seventh day. For the Commandement doth not say, [c] *Remember to keep holy the seventh day, next following the sixth day of the creation*, or this, or ỹ seventh day; but indefinite-

[h] *Athan. in Fronti spicio, hom. de sent.*

[a] Apo. 1.18. The Scripture of the New Testament gives not this honourable title to any thing, but only to the blessed Sabbath and holy Supper. For as he substituted the Lords Supper in stead of the Passeover; so did he the Lords day in the Jewish Sabbaths roome. [b] 1 Cor. 11.20.

[c] *H. Wolph. Chronol. de temp. lip. 2. ca. 1. pag. 23.* Legis substantia est, sex diebus terrenis negotiis incumbere, septima divino cultui dare operam.

ly, Remember that thou keep holy *a ſeventh day*. And to ſpeak properly; as we take a day for the diſtinction of time, called either a day naturall, conſiſting of 24. houres; or a day artificiall, conſiſting of 12. houres, from Sun riſing to Sun ſetting: and withall, conſider the Sun ſtanding ſtill at noon in *Joſhua's* time, the ſpace of a whole day, and the Sun going back ten degrees [*viz.* five houres, almoſt halfe an artificall day] in *Ezekiah's* time: the Jews themſelvs could not keep their Sabbath upon that preciſe and juſt diſtinction of time, called at the firſt, the ſeventh day from the creation.

Adde hereunto, that in reſpect of the diverſitie of Meridians, and the unequall riſing and ſetting of the Sun every day, varieth in ſome places a quarter, in ſome halfe, in other a whole day: Therefore the Jewiſh ſeventh day cannot preciſely be kept at the ſame inſtant of time every where in the world.

Now our Lord Jeſus having authoritie, as Lord over the Sabbath, had likewiſe now far greater reaſon and occaſion to tranſlate the Sabbath from the Jewiſh ſeventh day unto the ſeventh day whereon Chriſtians doe keep the Sabbath.

1. Becauſe, that by his reſurrection from the dead, there is wrought a new ſpirituall creation of the world: without which all the ſons of *Adam* had bin turned to everlaſting deſtruction, and all the work, of the firſt creation had miniſtred no conſolation unto us.

[d] 2 *Cor.* 5. 17.

2. And in reſpect of this new ſpirituall creation, the Scripture ſaith, that [d] *Old things*

things are passed away, and all things are become new: [e] *new creatures,* [f] *new people,* [g] *new men,* [h] *new knowledge,* [i] *new Testament,* [k] *new commandements,* [l] *new names,* [m] *new way,* [n] *new song,* [o] *new garment, new wine, new vessels,* [p] *new Jerusalem,* [q] *new heaven,* and *new earth.* And therefore of necessity there must be in stead of the *old,* a *new* [r] *Sabbath day,* to honour and praise our Redeemer, and to meditate upon ȳ work of our redemption, and to shew the new change of the Old Testament.

3. Because that on this day Christ rested from all the sufferings of his passion, & finished the glorious worke of our redemption. If therefore the finishing of the work of the first creation, whereby God mightily manifested himselfe unto his creature, deserved a Sabbath for to solemnize the memoriall of so great a work, to the honour of the worker [and therefore calls it, *Mine holy day,* Isa. 58. 13.] much more doth the new creation of the world, effected by the resurrection of Christ [*whereby he mightily declareth himselfe to be the Son of God,* Rom. 1.4.] deserve a Sabbath, for the perpetuall commemoration thereof, to the honour of Christ; and therefore worthily called *the Lords day,* Apoc. 1.10. For, as the deliverance out of the captivitie of Babylon, being greater, took away ȳ name from the deliverance out of the bondage of Egypt; so the day whereon Christ finished the redemption of the world, did more justly deserve to have the Sabbath kept on it, than on that day, wherein God

[e] Gal. 6.15.
[f] 1 Pet. 2.10.
[g] Eph. 4.24.
[h] Col. 3.10.
[i] Mat. 26.28.
[k] Joh. 13.34.
[l] Apo. 2.17.
[m] Heb 10.20.
[n] Apo. 14.3.
[o] Luk. 5.36. &c.
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[q] 2 Pet. 3.32. Isa. 65, 22.
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ly, Remember that thou keep holy *a seventh day*. And to speak properly; as we take a day for the distinction of time, called either a day naturall, consisting of 24. houres; or a day artificiall, consisting of 12. houres, from Sun rising to Sun setting: and withall, consider the Sun standing still at noon in *Joshua's* time, the space of a whole day, and the Sun going back ten degrees [*viz.* five houres, almost halfe an artificall day] in *Ezekiah's* time: the Jews themselvs could not keep their Sabbath upon that precise and just distinction of time, called at the first, the seventh day from the creation.

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[m] Heb 10.20.
[n] Apo. 14.3.
[o] Luk. 5.35. &c.
[p] Apo. 21.
[q] 2 Pet. 3.32. Isa. 66, 22.
[r] Heb. 4.9.

ceased from creating § world. As therefore in the creation, the first day wherein it was finished, was consecrated for a Sabbath; so in the time of redemption, the first day wherein it was perfected, must be dedicated to a holy rest: but still a seventh day kept, according to Gods moral commandement. The Jewes kept the last day of the week, beginning their Sabbath with the night when God rested: but Christians honour the Lord better on the first day of the week, beginning the Sabbath with the day when the Lord arose. They kept the Sabbath in remembrance of the worlds creation: but Christians celebreate it in memorial of the worlds redemption: yea, the Lords day being the first of the creation and redemption, puts us in mind both of the making of the old, and redeeming of the new world.

As therefore under § Old Testament, God by the glory consisting of *seven Lamps, seven Branches, &c.* Exod. 25.31. put them in remembrance of the creation, light, and Sabbaths rest; so under the New Testament, Christ the true Light of the world, approacheth in the *midst of the lamps, and seven golden candlesticks*, Apoc. 1.13. to put us in mind to honour our Redeemer in the light of the Gospel of the Lords seventh day of rest. And seeing the redemption both for might & mercie so far exceedeth the creation, it stood with great reason, that the greater work should carry the honour of the day. Neither doth the honourable title of the *Lords day* diminish § glory of the Sab-

Sabbath: but rather being added, augments the dignitie thereof: as the name *Israel* added unto *Jacob*, made the Patriarch the more renowned.

The reason taken from the example of Gods resting from the work of the creation of the world, continued in force till the Son of God ceased from the worke of the redemption of the world, and then the former gave place to the latter.

4. Because it was foretold in the Old Testament, that the Sabbath should be kept [under the New Testament] on the *first day of the weeke*.

For first, in the 110. Psalme, which is a prophesie of Christ and his Kingdom, it is plainly fore-told, that there should *be a solemne day of assembling, wherein all Christs people should willingly come together in the beauty of holinesse*, Psal. 110.3. Insomuch, that *no rain* [of peace] *shall be upon those Families, that in that Feast will not goe up to Jerusalem* [the Church] *to worship the King, the Lord of hosts*, Za.14.17 Now on what day this holy Feast and Assembly should be kept, *David* sheweth plainly in Psalme 118. which was a prophesie of Christ, as appeares, Mat.21.42. Act.4.11. Ephes.2.20. as also by the consent of all the Jewes, as *Hierome* witnesseth. Foreshewing how Christ by his *ignominious death should be as a stone rejected of the Builders, or chiefe Rulers of Judea, and yet by his glorious resurrection, should become the chiefe stone of the corner:* he wisheth the whole Church to keep holy that day, whereupon Christ should effect this won-

derfull worke: saying, *This is the day which the Lord hath made, let us rejoyce & be glad in it.* And seeing, that upon this day, that which *Peter* saith of Christ appeareth to be true, *That God made him* both Lord and Christ, Act. 2.36. therefore the whole Church under the New Testament, must celebrate the day of Christs resurrection. * *Rabbi Bachai* also saw by the fal of *Adam* on the sixth day, that on the same day, *that Messias should finish the work of mans redemption.* And alluding to the speech of *Boaz* to *Ruth*, *tarry unto the morning*; that *Messias* should rest in his grave all their Sabbath day. And he gathereth from that speech, Gen. 1. on the first day, *Let there be light*, that the *Messias* should rise on the first day of the week, from death to life, and cause the spiritual light of the Gospel to enlighten the world, that lay in the shadow of darknesse and death. The Hebrew author of the book called † *Seder, Olam, Rabba, cap.* 7. recordeth many memorable things which were done upon the first day of the week, as so many types, that the chiefe worship of God should [under the New Testament] be celebrated upon this day. As, *that on this day the cloud of Gods Majesty first sate upon his people:* Aaron *and his children first executed their Priest hood: God first solemnly blessed his people: The Princes of his people first offered publikely unto God. The first day, wherein fire descended from heaven. The first day of the world, of the yeere, of moneths, of the weekes, &c.* All shadowing, that it should be the first and chiefe holy day of the New Testament.

* Zohar upon Gen. fol. 21. H Broughtons *Require of consent pag.* 50, 51.

† *Ex. H. Wolphi. Chronol. de Temp. lib.* 2. *cap.* 2.

mens. Saint ‖ *Augustine* proveth by diverse places & reasons, out of holy Scripture, that *the Fathers, and all the holy Prophets under the Old Testament did fore-see and know, that our Lords day was* † *shadowed by their eighth day of circumcision; and that the Sabbath should be changed from the seventh day to the eighth, or first day of the week.* And *Iunius* out of *Cyprian* saith; *that Circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should arise from the dead.* The Councell *Foro-Iuliense* affirmes, that *Esay prophesied of the keeping of the Sabbath upon the first day of the week.* If this mysterie was so cleerly seen by the Fathers, under the shadowes of the Old Testament: sure, the god of this world hath deeply blinded their minds, who cannot see the truth thereof under the shining light of the Gospel. Therefore this change of the Sabbath day under the New, was nothing but a fulfilling of that which was prefigured and fore-prophesied under the Old Testament.

‖ *Aug. Epist. ad Ian. 119. cap. 13*

† Sacramentum hoc fuit diei illius octavi quo Dominus resurrexit ad justificationem nostram, &c. ut scribit ad Fidū, *Cyp. l. 3. Ep. 10. Iun. in Gen. 17. 12.*

5. According to their Lords mind and commandment, and the direction of the holy Ghost [which alway assisted them in their ministerall office] the Apostles in all the Christian churches [which they planted] ordained that the Christians should keepe the holy Sabbath upon that seventh day, which is the first day of the week; * *Concerning the gathering for the saints, comeditis & bibitis.* The Arabian translation hath thus: *Non comeditis & bibitis prout vere diebus Domini nostri decet.* And *Beza* witnesseth, that in one ancient Greek copy there is read, *ten kuriaken* The Lords day added to every first day &c.

* 1 Cor. 16. 1, 2.

‖ The Syriack translatiō hath, *Quum congregamini, non sicut justum est in die Dominino stri, comeditis & bibitis.*

* 1 Cor. 14.33.

† As the phrase of *Breaking of bread* comprehends al other exercises of religion, Act 20.7. So this phrase of *laying by in store*, comprehendeth al the other exercises of the Sabbath, and why should the Apostle require the collection to be made on the first day of the week but becaus that on this day the holy assembly was held in the Apostles times?

Saints, as I have ordained in the Churches of Galatia, so doe ye also. Every first day of the weeke, &c. ‖ *When yee come together in the Church* (being the Lords day) *to eate the Lords Supper, to remember and shew the Lords death till hee come, &c.* In which words note:

1. That the Apostles ordained this day to be kept holy: therefore a divine institution.

2. That that day is named the first day of the week: therefore not the Jewish seventh, or any other.

3. Every first day of the week: which sheweth a perpetuitie.

4. That it was ordained in the Churches of Galatia, as well as of Corinth, and he settled one uniforme order in all the * Churches of the Saints: therefore it was universall.

5. That the exercises of this day were † collections for the poore [which appeares by Act. 2.42. and *Justin Martyr* testimonie, *Apol.* 2.] which were gathered in the holy assembly after Praiers, preaching of the Word, and administration of the Sacrament: therefore it was spirituall.

6. That he will have the collection [though necessarie] removed against his comming, lest it should hinder his preaching, but not their holy meeting on the Lords day: for it was the time ordained for the publike worship of the Lord, which argueth a necessitie.

And

And in the same Epistle S. *Paul* protesteth, that he ‖ delivered them none other ordinance or doctrine, but *what he had received of the Lord.* Insomuch that he chargeth them, that *if any man think himself to be a Prophet or spirituall, let him acknowledge, that the things that I write unto you, are the commandements of the Lord.* But he wrote unto them, and ordained among them to keep their Sabbath on the first day of the week: Therefore to keep the Sabbath on that day, is the very commandement of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who seeing so clearly the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping holy of the Lords day to be a commandement of ‖ Lord? The Jews confesse this change of the Sabbath to have been made by ‖ Apostle *Peter*, *Alphon. in dialog. contra Judæos, tit.* 12. They are therefore more blind and sottish than the Jewes, who profanely deny it.

‖ 1. Cor. 11. 23. & 15. 3.

1. Cor. 14. 37.

At Troas likewise S. *Paul*, together with seven of the chief Evangelists of ‖ Church, † *Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, & Trophimus.* & al the Christians that were there, kept the holy Sabbath on the first day of the week, in praying, preaching, and receiving the Lords Supper.

† Act. 20. 4. 5. &c

And as it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to heare *Paul* ‖ reach; but the *Disciples being come together to break bread upon the first day of the weeke*, that is, to be

partakers

partakers of the holy Communion, a
what time the Lords death was, by th
preaching of the Word, shewed, 1 Cor.
11. 26. *Paul preached unto them, &c.* Ac
that none kept those meetings but Chri
stians, who only are called Disciples, Ac
11.26. But at Philippi, whereas yet ther
were no Disciples, *Paul* is said to go o
their Sabbath day, to the place wher
the Jews and their Proselytes were wo
to pray, and there preached unto ther
Act. 16.12,13. So that it is as cleare a
the Sun, that it was the Christians m
manner to passe over the Jewish seven
day, and to keep the Sabbath, and the
holy meetings on the first day of § week.
And why doth S. *John* call this the *Lords day*, but because it was a day knowne t
be generally kept holy, to the honour o
the Lord Jesus [who rose from death t
life upon that day] throughout all th
Churches which the Apostles planted,
which S. *John* calleth the * *Lords day*,
thankfull remembrance of their redem
ption by Christ his resurrection from
the dead. And with the day, the blessing
of the Sabbath is likewise translated to
the *Lords day*, because that all the † *sanctification* belonging to this *new world* is
in Christ, and from him conveyed to
Christians. And because there cannot
come a greater authoritie than of Christ
and his Apostles; nor the like cause o
the new creation of the world: therefore
the Sabbath can never be altered from
this day to any other, whilest this world
lasteth. Adde hereunto how § Scripture
noteth, that in the first planting and se
ling

‖ Act. 21. 4,5,6. &c.

* Apoc. 1.10. *Christianus, &c.* It is the manner of Christians to cal it the Lords day, *Beda in Luc. cap.* 41.

† Heb. 2. 11. & 5.2

ng of the Church, nothing was done
t by the speciall order and direction
the Apostles, 1 Cor. 11. 34. & 14. 35, 37.
Tit. 1. 5. Act. 15. 5, 24. and the Apostles
d nothing but what they had warrant
e from Christ, 1 Cor. 11. 23.

To sanctifie then the Sabbath on the
venth day, is not a ceremoniall law
rogated; but the morall & perpetuall
w of God perfected. So that the same
rpetual commandement, which bound
e Jews to keep the Sabbath on that se-
nth day, to celebrate the *worlds creation*
nds Christians to solemnize the Sab-
th on this seventh day, in the memo-
all of the *worlds redemption*: for the
urth Commandement, being a morall
w, requireth a *seventh day* to be kept
ly for ever. And the moralitie of this,
of the rest of the Commandements,
more religiously to be kept of us un-
r the Gospel, than of the Jews under
e Law, by how much we [in Baptisme]
ve made a more special covenant with
od, to keep his Commandements: and
od hath covenanted with us, to free us
om the curse, and to assist us with his
irit, to keep his lawes. And that this
mmandement of the Sabbath [as well
the other nine] is morall & perpetual,
y plainly appeare by these reasons:

*Ten reasons demonstrating the comman-
dement of the Sabbath to be morall.*

1 BEcause all the reasons of this com-
mandement are morall and perpe-
tuall: And God hath bound us to the
obedience of this commandement with
more forcible reasons than to any of the

rest. First, because he did fore-see, that irreligious men would either more carelesly neglect, or more boldly breake this commandement than any other. Secondly, because that in the practice of this commandement, the keeping of all the other consisteth: which makes God so often complain, that all his worship is neglected or overthrowne, when the Sabbath is either ‖ neglected or transgressed. It would make a man amazed [saith Mr. *Calvin*] to consider how oft, and with what zeal & protestation God requireth all [that will be his people] to sanctifie the seventh day: yea, how the God of mercy mercilesly punisheth the breach of this commandement with cruel death as though it were § summe of his whole honour and service.

‖ *Ex Bodin. de repub. l. 4 cap. 2.*

And it is certain, that he who makes no conscience to break the Sabbath, wil not [to serve his turn] make any conscience to break any of the other commandements, so he may do it without discredit of his reputation, or danger of mans law. Therefore God placed this commandement in the middest of the two Tables, because the keeping of it is the best help to the keeping of all the rest. The conscionable keeping of the Sabbath, is the mother of all religion and good discipline in the Church. Take away the Sabbath, & let every man serve God when he listeth, & what will shortly become of religion, and that Peace & Order which God will have to be kept in his Church? The Sabbath day is Gods Market-day for the weeks provision, where-

wherein he will have us to come unto him, and buy of him without silver or mony the bread of Angels, and water of Life, the wine of the Sacraments, and milk of the Word, to feed our soules: tried gold, to enrich our faith: precious eye-salve, to heale our spirituall blindnesse: and the white raiment of Christs righteousnesse, to cover our filthy nakednesse. He is not far from true pietie, who makes conscience to keep the Sabbath day; but he who can dispense with his conscience to break the Sabbath for his owne profit or pleasure, his heart never yet felt, what either the feare of God, or true religion meaneth. For, of this commandement may that speech of Saint *James* be verified, *He that faileth in one, is guilty of all*, Jam. 2. 10. Seeing therefore that God hath fenced this commandement with so many morall reasons, it is evident, that the commandement it selfe is morall.

2. Because it was commanded of God to *Adam* in his innocencie, whilest (holding his happinesse, not by faith in Christs merits, but by obedience to Gods Law) he needed no ceremonie, shadowing the redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremonie, but an essential part of Gods worship, enjoyned unto man, when there was but one condition of all men. And if it was necessarie for our first parents to have a Sabbath day, to serve God in their perfection; much more need their posteritie to keep the Sabbath in the state of their corruption. And see-

ing God himselfe kept this day holy, how can that man be holy, that doth wilfully prophane it?

3. Because it is one of the commandements which God spake with his own mouth, and twice wrote with his own fingers in tables of stone, to signifie their authoritie and perpetuitie. All that God wrote, were morall and perpetuall commandements, and those are reckoned ten in number. If this were now but an abrogated ceremonie, then there were but nine commandements. The ceremonies that were to be abrogated by Christ, were written all by *Moses*; but this of the Sabbath, with the other nine, written by God himself, were put into the ark, where no ceremonial law was put: to shew that they should be the perpetuall rules of the Church, yet such as none could perfectly fulfill and keep, but only Christ.

4. Because Christ professeth, *that he came not to destroy the morall law*, Mat. 5. 17. and that the least of them should not be abrogated in his Kingdom of the New Testament: Insomuch, *that whosoever breaketh one of the least of these ten Commandements, and teacheth men so, he shall be called the least in the Kingdom of heaven*, Mat. 5. 19. that is, he should have no place in his Church. Now the morall Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himselfe expresly mentioneth the keeping of a Sabbath among his Christians at the destruction of Jerusalem, about 42. yeeres after his resurrection. In which time al the Mosaicall ceremonies

[ex-

[except eating of blond, & things strangled] were by a publike decere of all the Apostles quite abolished and abrogated in Christian Churches. And therefore Christ admonished his Disciples, *to pray that their flight be not in the winter, nor on the Sabbath day*, Mat. 24.20. Not in the winter, for that [by reason of the foulnesse of the waies and weather] their flight should be more painful & troublesome unto them: not upon the Sabbath, because it would be more grievous to their hearts, to spend that day in toiling to save their lives, which the Lord had commanded to be spent in holy exercises, to comfort their soules. Now if the sanctifying of the Sabbath on this day had been but ceremonial, it had been no griefe to have fled on this day, no more than on any other day of the week. But in that Christ doth tender so much this feare & grief of being driven to flie on the Sabbath day; & therefore wisheth his to pray unto God to prevent such an occasion: he plainly demonstrates that the observation of the Sabbath is no abrogated ceremonie, but a morall commandement, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep y Sabbath, S. *John* will tell you that it was on the *Lords day*, Apoc. 1.10. If you will know on what day of the week that was, S. *Paul* will tell you, that it was on *every first day of the weeke*, 1 Cor. 16.1.

As Christ admonished, so Christians pray, and according to their prayers,

God[a little before the wars began]warned by an[q]Oracle all the Christians in Jerusalem to depart thence, and to goe to Pella, a little towne beyond Jordan; and so to escape the wrath of God, that should fal upon the Cities and Nation. If then aChristian should not without grief of heart flie for the safetie of his life on the Lords day; with what joy or comfort can a true Christian neglect the holy exercises ofGods worship in the church, to spend the greatest part of the Lords day in profane and carnall sports, or servile labour? And seeing the destruction of Jerusalem was both a type and an assurance of the destruction of the world: who seeth not but that the holy Sabbath must continue till the very end of the world?

5. Because that al the ceremonial Law was enjoyned to the Jewes only, and not to the Gentiles; but this commandement of the holy Sabbath [as Matrimonie] was instituted of God in the state of innocencie, when there was but one state of al men: & therefore enjoyned to the Gentiles as well as to the Jews. So that al Magistrates & Housholders were commanded to constrain al strangers [as well as their own subjects and family] to observe the holy Sabbath, as appeares by the fourth commandement, and practice of *Nehemiah*. All the ceremonies were a partition wal, to separate Jews & Gentiles. But seeing the Gentiles are bound to keepe this commandement as well as the Jews, it is evident that it is no Jewish ceremonie. And seeing the same au-

tho-

[q] *Euseb hist. Eccles. 3. c. 5.* It is probable, that this Oracle was that voice (*Migremus hinc*) which with an earthquake was heard by night in the Temple mentioned by *Josephus de bello Judaico, lib. 7. cap. 12.*

thorritie is for the Sabbath that is for marriage, a man may as well say, that marriage is but a ceremonial law, as the Sabbath. And remember, ‖ where marriage is termed but once the covenant of God, because instituted by God in the beinning; so the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God in ‖ same beginning, both of time, state, & perpetuitie: therefore not ceremoniall.

The corruption of our nature found in the manifest opposition of wicked men, and in the secret unwillingnesse of good men, to sanctifie sincerely the Sabbath, sufficiently demonstrateth, that the commandement of the Sabbath is * spirituall and morall.

7. Because, that as God by a perpetuall decree made the Sun, the Moone, and other lights in the firmament of heaven, not only to divide the * day from the night, but also to be for ‖ signes, and for † seasons, & for * daies, and for ‖ yeers; so he ordained in the Church on earth, the holy Sabbath to be not only the appointed season for his solemn worship, but also the perpetuall rule and measure of time: So that 7. daies make a week, 4. weekes a month, 12. months a yeere, so 7. yeeres make a Sabbath of yeers. 7. Sabbaths of yeers a Jubilee, or 80. Jubilees, or 4000. yeers, or after *Ezechiel*, 4000. Cubits, the whole time of the Old Testament, till Christ by his Baptisme fulfilled & promises. * One of the seven daies of the week from the other ‖ *Solar, Sabbatarii & Jubilæi*, Exod. 23. 11, 12.

* Nitimur in vetitum. *Hor.*

* Gen. 1. 14. Job 2. & 38. 31. Amos 5. 8.

‖ To distinguish betwixt Spring and Harvest, Summer & Winter, & to foreshew iudgements to come.

† *Moadim sig.* Sacred times appointed for Gods holy worship, having special

and Preaching began the ſtate of the New Teſtament. Neither can I here paſſe over without admiration, how the Sacrament of Circumciſion continued in the Church 39. Jubilees, from *Abraham*, to whom it was firſt given, unto the Baptiſme of Chriſt in Jordan: which was juſt ſo many Jubilees (after † *Buchholcerus* account) as the world had continued before from *Adam* to § birth of *Abraham*. *Moſes* began his miniſterie on the 80 yeer of his age. Chriſt enters upon his office in the 80. Jubilee of the worlds age. *Joſeph* was 30. yeeres old, when he began to rule over Egypt, Gen. 41. 45. & the Levites began to ſerve in the Tabernacle at 30. yeers old. So Chriſt likewiſe, to anſwer theſe figures, began his miniſtery in the 30. Jubilee of *Moſes*, & when he began to be thirty yeeres of age [Luk. 3. 23.] in the midſt of *Daniels* laſt weeke: and ſo [continuing his miniſterie on earth three yeers and a halfe] finiſhed our redemption, and *Daniels* period, by his innocent death upon the croſſe. The moſt of all the great alterations, and ſtrange accidents which fell out in the Church, came to paſſe either in a Sabbaticall yeere, or in a yeere of Jubilee. For example:

The ſeventy weeks of *Daniel* beginning the firſt yeere of ‖ *Cyrus*, and the 3437. yeer of the world, contain ſo many yeeres as the world did weekes of yeeres unto that time: and ſo many weeks of yeeres as the world had laſted Jubilees. *Daniels* ſeventy weekes of yeers contained 490. ſingle yeers; the world before that

† *Index Chron. apud Ann Mundi*, 1198.

§ After M. *Robert Pont* his computation, Treatiſe of the laſt decaying age of the world, publiſhed *An. Dom.* 1602. *Robert Pont* treatiſe of the laſt age, pag. 17.

that time, 490. weeks of Sabbaths of yeers. *Daniels* period 70. weeks, the worlds 70. Jubilees. So that to comfort the Church for their 70. yeers captivitie, which they had now [according to † *Jeremies* prophesie] endured in Babylon, *Gabriel* tells *Daniel*, that at the end of 70. weekes, or Sabbaths of yeers, that is, 70. times 7. yeers, or 490. their eternall redemption from hell should be effected by the death of Christ, as sure as they were now redeemed from the captivitie of Babylon. This period of *Daniel* containing 70. Sabbaths, or 10. Jubilees of yeeres, began at the first libertie granted the Jewes by *Cyrus*, in the first yeere of his reigne over the Babylonians, mentioned *Ezr.* 1. 1. & ends justly at the time that Christ died upon the crosse. From the death of Christ, or the last end of *Daniels* weeks, to the 71. yeer of Christ, the world is measured by seven Seales, or seven Sabbaths of yeers, making one complete Jubilee. From the end of those [seven Seales, the world is measured to her end by * seven Trumpets, each containing 245 yeers [as some conjecture, about 440. yeers, hence the truth will appear:] *Enoch* the seventh from *Adam*, having lived so many yeers as there are daies in the yeer, 365. was translated of God in a Sabbaticall yeere. *Moses* the seventh from *Abraham*, as another *Enoch* is buried of God, but born in a ‖ Sabbaticall yeere of the world, 2474. and in the 777. yeer since the flood [after *Broughtons* computation] is saved, as a new *Noah* in a Reed Ark, and liveth a builder

† Jer. 23. 11, 12. Ezr. 1. 1.

‖ Apoc. 5. 1.

* Apoc. 8. 2. *Napier* on the Ap. propos. 5, 8, 9. & his resolution.

† *Pont* of the last age of the world, *pag.* 12. *Buchol.* 2 *Index Chr.*

‖ *Broughtons* consent, *An. Mun.* 1430. Deut. 34. *Pont. Ibid.* & *Scaliger Buchol.*

der of the Church, so long as *Noah* was building the Ark, 120. yeers. The promise was made to *Abraham* in a Sabbaticall yeere, being the 2023. of the world. The sixth yeere of *Joshua*, being 2500. yeers from the creation of the world, wherein the land was possessed and divided among the children of Israel, was a Sabbatical yeer, & the ‖ 50. Jubilee from the creation of the world. At this yeer *Moses* begins his Jubilee, by which [as with a chain of thirty links] he tieth the parting of Canaans possession to § Israelites by *Joshua*. to the opening of the Kingdome of Heaven to all beleevers by Jesus: And so carrieth the Church of the Jewes by a † joyful streame of Jubilees, from the type to the substance, from Canaan to Heaven, from *Joshua* to Jesus for Christ at the end of *Moses* thirty Jubilees, and the beginning of the 30. yeere of his age, at his Baptisme openeth Heaven, and gives the cleerest vision of the blessed Trinitie that was seen since the world began. And by the silver Trumpet of his Gospel, proclaimes according to the prophesie of **Esay*, eternal redemption to all that repent, and beleeve in him.

And the yeer of our Saviour Christs birth, being the 3948. of the world, was at the end of a Sabbaticall yeer, and the ‖ 514. septenary of the world. *Moses* maketh the common age of all men to be ten times seven, Psal. 90. & every seventh yeere commonly produceth some notable change or accident in mans life; and no wonder: for as *Hippocrates* affirmeth, that

‖ *Pont. p. 21. Buch. Chro. apud A. M. 2500.*

† Jubilee some derive of Trumpets of Rames hornes, wherewith the Jubilee was sounded other fr6 *Jubal* a stream, because they carry us to the death of Christ the author of our eternall rest and joy.

* Isa. 51. 5. Luk. 4. 18.

‖ *Pont* of the last decaying age of § world, *pag. 12.*

that a childe in his mothers womb, on the seventh day of his conception, hath all his members finished, and from that day groweth to the perfection of birth: which is alwaies either the ninth, or seventh month, At 7. yeers old the childe casts his teeth, and receives new. And every seventh yeere after, there is some alteration or change in mans life; especially at* *nine times seven* the *Climacterick* yeer, which by experience is found to have been fatall to many of those learned † men, who have bin the chiefest lights of the world. And if they escaped that yeere, yet most of them have departed this life in a *septenary* yeer. *Lamech* died in the yeer of his life 777. *Methusalem*, the longest liver of the sons of men, died when he began to enter his 97[illegible]. yeer. *Abraham* died when he had lived 25. times 7. yeers. *Jacob*, when he had lived 21. times seven yeers. *David*, after he had lived ten times seven yeers. So did *Galen*, so did *Petrarch*, who [as *Bodin* noteth] died on the same day of § yeere that he was borne. So did the Maiden Queen ‖ *Elisabeth*, of blessed and never dying memory, who came into this world, the *Eve of the nativitie of the blessed Virgin Mary*; & went out of this world, on the *Eve of the annunciation of the Virgin Mary*. *Hippocrates* died in his 15. *sep-*

*Expertum est in plerisque omnibus 63. annum cum periculo & clade aliquavenire, aut corporis morbique gravioris, aut vitæ interitus aut animi ægritudinis. *Agel. lib.* 1. 15. c. 7 *Augustin Ep. ad* Caium nepotem exultatse *klimakgera* communem seniorum annum 63. evasisse, *Bodin. de repub. lib.* 4. c. 2. † Aristole, Cicero Bernard, Bocas, Erasmus, Luther, Melancthon, Sturmius. ‖ She was, she is (what can there more be said?) In earth the first, in heaven the second Maid.

tenary,

‖ *Bodin. Buchol.* *Climax vitæ virorũ fere septenariis, aut novenariis: Fœminarũ vero senariis definitur *Bodin. de rep. l. 4. ca. 2.* † Wisd. 11. 17. ‖ *H. Wol. præm. Chronol.* *Ap. 10. Tempus est rerũ mundanarũ duratio extrinsecus observata. *H. Wol. Chr.* c. Tempus cum mundo cœpit, & una desiturum est. *Ib.* † Gen. 8. 8.

tenary. Hierome and *Isocrates*, in their 14. *Plinie, Bartolus*, and *Cæsar*, in their 8. *septenary.* And *Johannes de temporibus*, who lived ‖ 351. yeers, died in the 53. *septenary* of his life. The like might be observed of innumerable others. And indeed, the whole life of a man is measured by the Sabbath: For how many yeers soever a man * liveth heere, yet his life is but a life of *seven daies* multiplied: so that in the number of 7. there is a mystical perfection, which our understanding cannot attain unto.

All which divine disposition of admirable things, so oft by *sevens*, call upon us to a continual meditation of the blessed *Seventh-day Sabbath*, in knowing and worshipping God in this life: that so from Sabbath to Sabbath, we may be translated to the eternall glorious Sabbath of rest & blisse in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that § whole course of the world is drawn & guided by a certain chain of Gods Providence, disposing al things in † *number, measure*, and *weight*: All times are therefore measured by the Sabbath ‡ so that time and the Sabbath can never be ‖ separated: And the * Angel *sweares*, that this measuring of time shall continue till that time shall be no more: And as the Sabbath had his first institution in the † first Book of the Scriptures, so hath it its confirmation in the last: And as this Book doth authorize this day; so this day graceth the Book: in that the matter thereof was

revealed

erected upon so holy a day, the Lords revelation upon the * Lords day. As well therefore may they pul the Sun, Moon, and Satars out of the Heavens, as abolish the holy Sabbath [Times mete-rod] out of the Church: seeing the Sabbath is ordained in the Church [as well as the Sun and Moon in the Firmament] for the distinction of times.

1. Because that the whole Church by an universall consent, ever since the Apostles time, have still held the commandement of the Sabbath to be the morall and perpetuall Law of God, & the keeping of the Sabbath on the first day of the week to be the institution of Christ and his Apostles.

The Synod, called † *Synodus Coloniensis*, saith, that the Lords day hath been famous in the Church ever since the Apostles time. * *Ignatius* Bishop of Antioch living in S. *Johns* time saith, *Let every one that loveth Christ keep holy the Lords day, renowned by his resurrection, which is the Queen of daies, in which death is overcome, and life is sprung up in Christ.* ‖ *Justin Martyr*, who lived not long after him, sheweth how the Christians kept the *Sabbath on the Lords day*, as we do. † *Origen*, who lived about 180. yeeres after Christ, shews the reason why the Sabbath is translated to the Lords day. * *Augustine* saith, *That the Lords day was dedicated unto the Church, at the resurrection of the Lord upon that day; Et ex illo caput habere festivitatem suam*, and by Christ it was first ordained to be kept holy. And in another place, *That the Apostles appointed*

* Apoc. 1. 10.

‖ Si quod horum tota die per orbē frequentat Ecclesia. Nā hoc quin ita faciendū sit disputare, insolentissima insania est. *Aug. ep. 118. ad Jan.*

† *Synod Col. par. 6. ca. 2.*

* *Ignat. ad Magnes.*

‖ *Apo. 2.*

† *Orig. homil. 7. sup. Ex. 1*

* *Ep. ad Jan. 119 c. 13. & ad Casul. cap. 86. Augus. de temp. serm. 251*

pointed the Lords day to be kept with all religious solemnity, because that upon that day our Redeemer rose from the dead, which also is called the Lords day.

As therefore *David* said of ☿(b) Cit[illegible] of God, so may I say of the Lords day, *Glorious things are spoken of the day of the Lords* for it was the Birthday of ☿ world, the first day wherein all creatures began to have being. In it Light was drawn out of Darknesse. In it the Law was given on Mount Sinai. In it the [c] Saints came out of their graves, assuring that on it Christians should rise to newness of life. In it the holy Ghost descended upon the Apostles. And it is very probable, that on the seventh day, when the [d] *seven Trumpets* have blown, the cursed Jericho of this world shall fall, and our true Jesus shall give us the promised possession of the heavenly Canaan.

He that would see the uniform consent of antiquity, and practice of the Primitive Church in this point, let him reade [e] *Eusebius* Ecclesiasticall History, *lib. 4. cap. 23. Tertulian lib. de Idololatria, cap. 14. Chrys. Ser. 5. de resurrectione Constitut. Apost. lib. 7. cap. 37. Cyril in John. lib. 12. cap. 58.* Of this judgement are all the sound new Writers, See *Pa[illegible]* on the Apoc. 1. 10. *Bucer* in Mat. 12. 11. *Gualt.* in Malach. 3. *hom.* 23. *Fulk* on the *Rhemish Testament.* Apoc. 1. 10. *Chem. Exam. Con. Trid. part. 4 de die[illegible] Pes[illegible]*

b Psal. 87. 3. *Aug. de temp. ser.* 251. and 154. *Com. Const. cap.* 8. *Wolph. Chron. lib.* 1. *cap.* 10. *Muss. Bi one. postis. Dom. Pasch.*

c Mat. 27. 52. *Codoman. Annal. An. Mun.* 25. 15.

d Josh. 6. 13. Apoc. 10. 7.

e *Aug. ad Casul. Ep.* 86. *& ad Ian.* 119. *cap. August. serm. temp.* 251. *&* 154. *& Con.* 6. *Constant. can.* 8.

Wolph.

Vnqu. Chronol. lib. 2. cap. 1. [f] *Armin. Thes. in 4. pracept.* and innumerable others. Learned *Junius* shall speake for all: *Quamobrem cum dies Dominicus &c. Wherefore seeing the Lords day is both by the fact of Christ* [viz. *his resurrection and often appearing to his Disciples upon that day*] *by the example and institution of the Apostles, and by the continuall practice of the ancient Church, and by the testimonie of the Scripture, observed and substituted into the place of the Iewish Sabbath*; inepte faciunt, *they doe foolishly, who say, that the observation of the Lords day is of tradition, and not from the Scripture, that by this means they might establish the traditions of men.* And again, *The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed in the place of the memory of the creation,* Non humana traditione, sed Christi ipsius observatione & instituto: *Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appear unto his Disciples, and came into their assemblies.*

9. Because that the Lord himself expounded the end of the Sabbath to be a [g] *signe and document for ever betwixt him and his people, that he is Iehovah by whom they are sanctified*: and therefore must only of them be worshipped; and upon the paine of [h] death charged his people for ever to keep this [i] memoriall unviolated. But this end is morrall and perpetuall: Therefore the Sabbath is morrall and

f Non dubitamus quin varie apud Christianos Sabbatum violetur, non abstinendo ab iis quæ aliis diebus licita sunt. *Armin. Iun. Prælect. in Gen. 23.*

g Exod. 31. 13, 14, &c. Ezek. 20. 12, 20,

h Exod. 35, 2.

i *Armin. disput. Theol. in pracept. 4.*

& perpetuall. What [k] *God hath perpetually sanctified, let no man ever presume to make common or profane.* Upon this ground it is, that the commandment terms this day the [l] *Sabbath of the Lord thy God.* And God himself calls it *his Holy-day.* And upon the same ground likewise the Old Testament consecrated all their Sabbaths and Holy-daies to the worship and honour of God alone. To dedicate therefore a Sabbath to ſ honour of any creature, is grosse idolatrie. For the first Table makes it a part of Gods worship to have a Sabbath to his honour. So doth Levit. 23. 3, 37, 38, &c. and Ezek. 20. 10. Nehem. 9. 14. The Sabbath is put for the whole worship of God. And our Saviour teacheth, that *we must worship the Lord God onely*, Matth. 4. and therefore keep a Sabbath to the only honour of God. The holy Ghost notes it as one of *Ieroboams* greatest sins, That he ordained a feast *from the device of his own heart*, 1 Kings 12. 33. And God threatneth to visit Israel *for keeping the dayes of Baalim*: that is, of Lords, as Papists do of Saints, Hos. 2. 13. but saith that such *forget him*. And so indeed none are lesse carefull in *keeping* the *Lords Sabbath*, than they who are most *superstitious* observers of *Mens holy dayes*. The church of *Rome* therefore commits grosse *Idolatry*:

First, in taking upon her to ordaine Sabbaths, which belongs only unto the Lord of the Sabbath to doe.

Secondly, in dedicating those holy dayes to ſ honour of creatures, which in effect is to make them sanctifying Gods.

Thirdly,

k Acts 10. 15. Rom. 14. 14.

l Isa. 58. 13.

Thirdly, in tying to these dayes Godship, prayers, fasting, and merit.

Fourthly, in exacting on these dayes more invention, a greater measure of solemnitie and sanctification than upon the Lords day, which is Gods commandment; which in effect is to preferre Antichrist before Christ. Our Church hath justly abolished all superstitious & idolatrous feasts: and only retains a few holy-dayes to the honour of God alone, & easing of servants, Deut. 5. 14. though long custome forceth to use old names for civill distinction, as *Luke* used the prophane of names *Castor & Pollux*, Act. 28. 11. And Christians of *Fortunatus*, 1 Cor. 16. 17. *Hieronimus*. Rom. 15. 14. and Jewes of *Mardocheus* day, 2 Mach. 15. 37.

10. Lastly, the examples of Gods judgements on Sabbath-breakers, may sufficiently seale unto them whose hearts cannot feared, how wrathfully almighty God is displeased with them who are willfull profaners of the Lords day.

The Lord [who is otherwise the God of mercie] commanded *Moses* to stone to death the man, who [of a presumptuous mind] would openly go to gather [m] sticks on the Sabbath day. The fact was small; True, but his sin was the greater, that [for so small an occasion] would presume to break so great a commandement.

[n] *Nicanor* offering to fight against the Jews on the Sabbath day, was slaine himself, and 35000. of his men.

A [o] Husbandman grinding corn upon the Lords day, had his meal burned to ashes.

* Reade *H. Wolp. Chronol. de Temp. lib. 1. cap. 4. pag. 118. &c. 7. pag. 104. &c.*

m Num. 15. 32.

n 2 Mac. 15. 17.

o *Can. Magd.* 12. 64. 5.

Another carrying[p]corn on this day, had his barn, and all his corn therein, burnt with fire from heaven the next night after.

Also, a certain [q]Noble-man [profaning the Sabbath usually in hunting] had a childe by his wife with a head like a dogge, and with eares and chaps crying like a hound.

A covetous[r]Flax-wife at Kinstate in France. *Anno* 1559. using with her maids to work at her trade on the Lords day, it seemed unto them that fire issued out of the flaxe, but did no harm: the next Sabbath it took fire indeed, but was quickly quenched; but not taking warning by this, the third Sunday after it took fire again, burnt the house, and so scorched the wretched woman, with two of her children, that they died the next day: but [through Gods mercy] a childe in the cradle was taken out of the fire alive, and unburnt.

On the 13. of January, *Anno* 1582. being the Lords day, the scaffolds fell in [s] Paris-Garden under the people, at a Bear-baiting, so that eight were suddenly slain, innumerable hurt and maimed. A warning to such who take more pleasure on the Lords day to be in a Theater beholding carnall sports, than to be in the Church, serving God with the spirituall works of pietie.

Many fearfull examples of Gods judgements by fire, have in our dayes bin shewed upon divers towns where the profanation of the Lords day hath been openly countenanced.

p *Disp. de temp. ser.* 117.
q *Tho. Cant. li.* 2. *de lap. Temp. admiran. vindict. div. Theo. hist.*
r *Iohan. Fin. l.* 3. *de Mirac.*
s Stowes Abridgment, *Anno* 1582. Discite jam moniti Dominum non temnere Christum.

Strat-

Stratford upon Avon was twice on the same day twelve month [being the Lords day] almost consumed with fire: chiefly for profaning the Lords Sabbath, and for contemning his Word in the mouth of his faithfull Ministers.

Teverton in Devonshire [whose remembrance makes my heart bleed] was oftentimes admonished by her godly Preacher, that God would bring some heavie judgement on that Towne, for their horrible profanation of the Lords day, occasioned chiefly by their Market on the day following. Not long after his death, on the third of April, *An. Dom.* 1598. God [in lesse than halfe an houre] consumed with a sudden and fearfull fire the whole * Towne, except only the Church, the Court-house, & the Almes-houses, or a few poor peoples dwellings: where a man might have seen four hundred dwelling houses all at once on fire, and above fifty persons consumed with the flame. And now again, since the former Edition of this book, on the fifth of August last, 1612. [14. years since the former fire] the whole Towne was again fired, and consumed, except some thirty houses of poor people, with the School-house, & Almes-houses: They are blind, who see not in this the finger of God. God grant them grace when it is next built, to change their Market-day, and so remove all occasion of profaning the Lords day. Let other Townes remember

* Whilest the Preachers cried in the Church, profanenesse, profanenesse, gaine would not suffer them to hear: therefore when they cried, Fire, fire in the street, God would not suffer us help.

ber the Tower of Siloe, Luke 13.4 and take warning by their neighbours chastisements; fear Gods threatnings, Jer. 27. 7. and beleeve Gods Prophets, if they will prosper, 1. Chr. 20. 20.

Many other examples of Gods judgements might be alledged; but if these are not sufficient to terrifie thy heart from the wilfull profanation of the Lords day, proceed in thy profanation: it may be the Lord will make thee the next example, to teach others to keep his Sabbaths better.

He punisheth some in this life, to signifie, how he will plague all wilfull transgressours of his Sabbaths at the last day.

Thus have we proved, that the commandement of the Sabbath is morall, & that the change of it from the seventh to the first day of the week, was instituted by the authority of Christ and of his Apostles. But as in promulgating of the Law, divers ceremonies peculiar to the Jewes were annexed, the rather, to bind that people to the more carefull performance thereof, as to the first Commandment, *their deliverance from Egypt*, shadowing *their redemption from hell*: to the fifth Commandement, *length of dayes in Canaan*, typing *eternall life in heaven*: to the sixth Commandement, *abstinence from blood and things strangled*, figuring the care to abstain from all kind of murther: and to the whole Law, the ceremonie of [t] *Parchment-lace*, putting them in mind, to keep within the limits of the Law. So likewise to the fourth Commandement were

t Num. 15. 38.

were added some ceremonies, which peculiarly belonged to the Jews, & no other people: as first, the double [u] sacrifices appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath, with greater obedience then on the week dayes. Secondly, the [x] rigid and strict ceasing from making of fire, [y] dressing of meat, and all bodily labour, both [z] remembring them of their full deliverance by *Moses* conduct from the fiery furnace, and slavery of * Egypt upon that day: as also shadowing unto them the eternall redemption of our souls from hell by the death of Christ. Thirdly, the keeping the Sabbath upon the precise seventh day, in order of the creation: shadowing to the Jewes, that Christ by his death, & resting on their Sabbath in §grave, should bring them rest and ease from the burthen and yoke of the Legall ceremonies, *which neither they nor their fathers were able to bear*, Act. 15, 10. Col. 2. 16, 17. And however in Paradise, before mans fall, the keeping of the Sabbath on the seventh day of the creation, was not a ceremonie, but an argument of perfection: yet after the fall, it became ceremoniall, and subject to change, in respect of the restauration by Christ: As Mans life before the fall, being immortall, became afterwards mortall; and nakednesse being an ornament before, became afterwards a shame: and marriage became a type of the mysticall union betwixt Christ and his Church, Ephes. 5. And to fulfill the

u Num. 28. 9, 10.
x Exod. 35, 3.
y Exod. 16, 23.
z Deut. 5, 6.
* It was the Sabbath day on which *Moses* and the children of Israel sang to God, when *Pharaoh* and his hoste were drowned in the sea, Exod. 15. See *Trem.* and *Iun.* notes on Deut. 5. 15. and on Exod. 12. 15.

ceremonies[added for the Jews sake unto the Sabbath] Christ at his death rested in the grave all the Jews Sabbath day, and by that rest fulfilled all those ceremoniall necessaries. Now, as the ceasing of the ceremonies annexed to the 1.5.6. Commandements, & to Marriage, did not abolish those Commandements and Marriage; nor cause them to cease from being the perpetuall rules of Gods worship, and mans righteousnesse: no more did the abrogating of the ceremonies annexed to the Sabbath, abolish the morality of the commandement of the Sabbath; so that though the ceremonies be all abolished, by the access of the substance, and the shadow overshadowed by the body [which is Christ] yet the holy rest [which was commanded & kept, before either the Jews were a people, or those ceremonies annexed to the Sabbath] still continued as Gods perpetuall Law, whereby all the posterity of *Adam* are bound to rest from their ordinary businesse, that they may wholly spend every seventh day in the solemne worship, and only service of God their Creator and Redeemer; but in the substance of the fourth Commandement, there is not found one word of any ceremony.

The chief objections against the morality of the Sabbath are three.

*Obj.*1. That of *Paul* to the Galatians, *Ye observe dayes, and moneths, and times, & yeares, &c.* Gal.4.10. But there the Apostle condemnes not the morall Sabbath [which we call the Lords day, & which he himself ordained according to Christs com-

commandement in the ſame Churches of Galatia and Corinth, 1 Cor. 16. 1. & 10. 37. and kept himſelf in other Churches, Acts 20. 7.] but he ſpeakes of the Jewiſh dayes, and times, and years, and the keeping of the Sabbath on ſ ſeventh day from the Creation, which he termeth *ſhadowes of things to come*, Col. 2. 17. abolliſhed now by Chriſt the body; and in the Law are called Sabbaths, Levit. 23. 37, 38. but diſtinguiſhed from the morall Sabbath.

Obiect. 2. That of *Paul* to the Coloſſians, *Let no man therefore condemne you in meat and drinke, or in reſpect of an holy day, or of the new Moon, or of the Sabbath dayes*, Col. 2. 16. But here the Apoſtle meaneth the Jewiſh ceremoniall Sabbaths, not the Chriſtian Lords day, as before.

Obiect. 3. That of the ſame Apoſtle to the Romans, *This man eſteemeth one day above another day, and another counteth every day alike, &c.* Rom. 14. 5.

But S. *Paul* makes no ſuch account: for the queſtion there is not between Jew and Gentiles, but between the ſtronger and weaker Chriſtians, Rom. 15. 1. The ſtronger eſteemed one day above another, as appears, in that there was a day both commanded and received in the Church, every where known and honoured by the name of the Lords day. And therefore *Paul* ſaith here, that *he that obſerved this day, obſerved it unto the Lord.* The obſervation whereof, becauſe of the change of the Jewiſh ſeventh day, ſome weak Chriſtians [as many

many now a dayes] thought not so necessary: so that if men [because the Jewish day is abrogated] will not honour and keep holy the Lords day, but count it like other dayes; it is an argument [saith the Apostle] of their weakenesse, whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lords day.

NOw the sanctifying of the Sabbath consists in two things: First, in resting from all servile and common businesse, pertaining to our naturall life. Secondly, in consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spirituall life.

For the first.

1. The severall and common works from which we are to cease, are generally all civill works, from the [a] least to the greatest.

More particularly:

First, from [b] all the workes of our calling, though it were [c] reaping in the time of harvest.

Secondly, from carrying [d] burthens, as Cariers do: or riding abroad for profit or for pleasure: God hath commanded that the [e] beasts should rest on the Sabbath day, because al occasion of travelling or labouring with them should be cut off from man: God gives them that day a rest, and he that without necessitie deprives them off their rest on the

a Exod. 31.13. 14. &c.
b Exod. 31.15. &c.
c Exod. 34.21.
[d] Ne. 13.19. Jer.17. 21,22. 27.
[e] Deu. 5.14.

the Lords day, the [f] groanes of ſ poore dumb beaſts ſhall in the day of the Lord cry up in judgement againſt him. Likewiſe, ſuch as ſpend the greateſt part of this day in trimming, painting, & pampering of themſelves, like *Jezabels*, doing the Devils work upon Gods day.

Thirdly, from keeping of [g] Faires or Markets, which for ſ moſt part God puniſheth with peſtilence, fire, and ſtrange death.

Fourthly, from ſtudying any books or Sciences, but the holy Scriptures, and Divinitie. For our ſtudy muſt be *to be ravished in ſpirit on the Lords day*. In a word, thou muſt on that day ceaſe in thy calling to do thy work, that the Lord by his calling may do his work in thee. For whatſoever is gotten by common working on this day, ſhall never be bleſſed of the Lord: but it will prove like *Achans* gold, which being got contrary to the Lords commandement, brought the fire of Gods curſe upon all the reſt which he had lawfully gotte. And if Chriſt ſcourged them out as theeves, who bought and ſold in his Temple [which was but a ceremonie ſhortly to be abrogated:] Is it to be thought that he will ever ſuffer thoſe to eſcape unpuniſhed, who [contrary to his commandement] buy and ſell on the Sabbath day, which is his perpetuall Law? Chriſt calleth ſuch ſacrilegious theeves; and as well may they ſteale the Communion cup from the Lords Table, as ſteale from God the chiefeſt part of the Lords day, to conſume it in their owne luſts. Such ſhall one day find

[f] Ro. 8.22. Deut. 25.4. 1 Cor. 9.9.

[g] Neh. 13.15. 16.17.

the judgement of God heavier than
opinions of man.

Fifthly, from al recreations & sport
which at other times are lawfull: for
[h] Isa. 58.13, 14. [h] lawfull works be forbidden on
day, much more lawful sports, which
more steale away our affections from
contemplation of heavenly things, th
any bodily work or labour. Neither
[i] Psal. 37. there be unto a man [that [i] delight
in the Lord] any greater delight or
creation, than the *sanctifying of the Lo*
day. For can there be any greater joy
a person condemned, than to come
his Princes house to have his pardo
sealed? for one that is deadly sicke, t
come to a Physician that can cure hi
or for a prodigall childe, that fed on th
huskes of swine, to be admitted to ea
the bread of Life at his fathers table?
for him, who feares for sin the tidings
death, to come to hear from God the a
surance of eternall life? If thou wilt a
low thy selfe, or thy servant recreation
allow it in § six dayes which are thine
not on the Lords day, which is neither
thine nor theirs. No bodily recreation
therefore is to be used on this day: but
so far as it may help the soul to do more
cheerfully the service of the Lord.

[k] Eph. 5.18, 19. Rom. 13.11. Deut. 28.47. Sixthly, from [k] grosse feeding, liberal
drinking of wine, too strong drinke,
which may make us either drowsie, or
unapt to serve God with our hearts and
minds.

[l] Isa. 9.13. Seventhly, from all [l] talking about
worldly things, which hindereth § sanctifying of the Sabbath more than work-

ing

seeing one may work alone, but can-
talk but with others.

He that keepeth the Sabbath only by
ing from his ordinary work, keeps it
as a beast. But rest on this day, is so
commanded to Christians, as it is an
to sanctification: and labour so far
bidden, as it is an impediment to the
ward and inward worship of God.

If then those recreations, which are
wfull at other times, are on the Sab-
not allowed; much more those that
altogether at all times unlawfull.
who without mourning can endure to
Christians keep the Lords day, as if
y celebrated a feast rather to *Bacchus*,
n to the honour of the Lord Jesus,
Saviour and Redeemer of the world?
having served God but an houre in
ward shew, they spend the rest of the
Lords day in *sitting down to eate and
drink, and rising up to play*, 1 Cor. 16. 7.
First, belasting their bellies with eating
and drinking, and feeding their * lusts
with playing & dancing. Against which
profanation, all holy Divines, both old
and new, have in their times most bitter-
ly inveighed. Insomuch, that *Augustin.*
affirmeth, that [m] *it were better to plow,
than to dance upon the Sabbath day.*

Now in the name of Almighty God
[who rested, having created heaven and
earth] and of his eternall Son Jesus, the
Redeemer of his Church, who shal short-
ly come on § dreadful day of [n] Doom,
to judge al mẽ according to § obedience
which they have shewed to his comman-
dements: I require thee who readest these
words,

* Exo. 31. 13. &c.

[m] Melius enim arare, quam saltare in Sabbato, *Aug. in iii. Psal. 91.*

[n] Act. 17. 31. Rom. 2. 15. &c. 1 Thes. 2. 8. &c.

words, as thou wilt answer before the face of Christ and all his holy Angels at that day, that thou better weigh and consider, whether Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chesse-playing, Bowling, Shooting, Bear-baiting, Carowsing, Tipling, & such other fooleries of Robin-hood, Morice-dances, Wakes, and May-games, be exercises that God will blesse and allow on the the Sabbath day. And seeing no action ought to be done that day, but such as whereby we either blesse God, or look to receive a blessing from God; how dareſt thou do those things on that blessed day, on which thou dareſt not to pray to God to bestow a blessing on it to thy use? Heare this, & tremble at this, O profane youth of a profane age!

O heart all frozen, & void of the feeling of the grace of God! that having every day in six, every houre in every day, every minute in every houre, so tasted § sweet mercy of thy God in Christ, without which thou hadst perished every moment! yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that one day of the week, which he had reserved for his own praise and worship. Let men in defence of their profaneness object what they will & answer what the devill put in their mouthes: yet I would wish them to remember, that seeing it is an ancient tradition in the Church, that the Lords second comming shall be upon the Lords day; how little joy they should have to be overtaken in those carnall sports to

1 *Lactan lib. 7. c. 2*

please

ruse themselves, when their Master should find them in spirituall exercises serving him. The profanest wretch would then wish rather to be taken kneeling at prayers in the Church, than skipping like a goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilest they thus dance on the Lords day (contrary to the Lords commandment) they do but dance about the pits brink; & they know not which of them shal first fall therein. Whereinto being once fallen, without repentance, no greatnes can exempt them from the vengeance of that great God, whose commandment (contrary to their knowledge & conscience) they do thus presumptuously transgres. If then Gods Commandments cannot deter thee, nor Gods Word advise thee, I say no more, but what S. John said before me, * *He which is filthy, let him be filthy still.*

* Apoc. 22.11. This was the last and heaviest curse S. John wished spiritual Babylon.

For the second.

2. The consecration of the Sabbaths rest consists in performing three sorts of duties: First, before: secondly, at: thirdly, after the publike exercises of the Church.

The duties to be performed before the publike exercises are,

1. To give over working betime on the Eve, that thy body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self & thy servants being tired with labour and watching the night before, are so heavy, that

that when you should be serving God, & † *hearing what his Spirit saith unto his Church* for your souls instruction, you cannot hold up your heads for sleeping, to the dishonour of God, the offence of the Church, & the shame of your selves: therefore the Lord commands us not only to keep holy, but also to remember afore-hand the Sabbath day, to keep it holy, by preparing our hearts, & removing all busines that might hinder us ‖ *consecrate it as a glorious day to the Lord.* Therefore, whereas the Lord in the other Commandements doth but bid or forbid, he doth both in this commandement, & that with a speciall *memorandum*. As if a Master should charge his servant to looke well unto ten things of great trust, but to have a more speciall care to remember one of those ten, for divers weighty reasons; should not a faithfull servant that loves his Master, shew a more special care unto that thing above all other businesse?

† Apoc. 2. & 3.

‖ Isa. 56. 2, &c. & 58. 13, &c.

Thus *Moses* taught the * people over night to remember the Sabbath: and it was an holy custome among our forefathers, when at the ringing to prayer on the Eve before, the husbandman would give over his labour in the field, and the tracesman his work in the shop, & go to Evening prayer in the Church, to prepare their souls, that their minds might more cheerfully attend Gods worship on the Sabbath day.

* Exod. 16. 23, &c.

2. To possesse that night thy *vessell in holines and honour*, 1 Cor. 7. 5. that thou mayest present thy soul more purely in the

sight of God the next morning.

3. To rise up early in the morning on the Sabbath day. Be carefull therefore to rise sooner on this day than on other dayes; by how much the service of God is to be preferred before al earthly businesses: For there is no Master to serve so good as God; and in the end no work shall be better rewarded than his service.

4. When thou art up, consider with thy self what an impure sinner thou art, & into what an Holy place thou goest to appeare, before the most holy God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what grievous sins thou hast committed the week past: confesse them unto God, and earnestly pray for the pardon & forgiveness of them, and so reconcile thy self with God in Christ. Renew thy vows to walk more conscionably, & pray for an increase of those graces which thou hast and a supply of those which thou wanteth. But especially, pray that thou mayest have grace to heare the Word of God read and preached with profit: and that thou mayest receive the holy Sacrament with comfort (if it be Communion day) that God by his holy Spirit would assist the Preacher, to speak something that may kill thy sin, and comfort thy soul: which thou mayest do in this or like sort.

A morning praier for the Lords day.

O Lord most high, O God eternal, all whose works are glorious, & whose thoughts

thoughts are very deep: there can be no better thing then to praise thy name, and to declare thy lovingkindnes in the morning, on thy holy and blessed Sabbath day: For it is thy wil & commandment that we should sanctifie this day in thy service and praise, and in the thankful remembrance, as of the creation of the world by the power of thy word: so of the redemption of mankind by the death of thy Son: Thine (O Lord) I confesse is greatnes, & power, & glory, & victory and praier: for all that is in heaven and earth is thine: Thine is the Kingdom O Lord, and thou excellest as head over all. Both riches & honour come of thee, and thou reignest over all, and in thine hand is power and strength, and in thine hand is to make great, and to give grace unto all. Now therefore, O my God, I praise thy glorious Name, that wherein I a wretched sinner having so many waies provoked thy Majestie to anger & displeasure, thou notwithstanding of thy favour & goodnesse (passing by my prophaneneſse and infirmities) hast vouchsafed to ad this Sabbath again into the number of my dayes. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son [whose glorious resurrection thy whole Church celebrateth this day] to pardon and forgive me all my sin, and misdeeds. Especially, O Lord, * cleanse my soule from those filthy sins, with the bloud of thy most pure & undefiled [a] Lamb, which taketh away the sins of the world. And let thy holy Spirit more and more subdue my corruptions,

* Here thou mayest confesse whatsoever sin of the last week clogs thy conscience.

[a] Joh. 1. 20.

ptions, that I may be renewed after thine own image, to serve thee in newnes of life, and holinesse of conversation: And as of thy mercie thou hast brought me to the beginning of this blessed day, so I beseech thee, make it a day of recõnciliation betwixt my sinfull soule & thy divine Majestie. Give me grace to make it a day of repentance unto thee, that thy Goodnesse may seale it to be a day of pardon unto me: and that I may remember, that the keeping holy of this day, is a Commandment which thine own finger hath written: That on this day I may meditate on the glorious workes of our Creation and Redemption, and learne how to know and to keep all the rest of thy holy Laws and Commandements. And when anon I shall with ye rest of the holy assembly appeare before thy presence in thy house, to offer unto thee our morning sacrifice of praise & praier, and to heare what thy spirit, by the preaching of thy Word, shall speak unto thy servant: O let not my sins stand as a could to stop my praiers from ascending unto thee, or to keep back thy grace frõ descending by thy Word into my heart. I know, O Lord, and tremble to think, that three parts of the good seed fall upon bad ground: O let not my heart be like the high-way, which through hardnesse and want of true understanding, receives not the seed, til the evil one commeth, and catcheth it away: nor like to the stony ground, which heareth with joy for a time, but falleth away as soon as persecution ariseth for the Gospels

like: nor like § thorny ground, which by § cares of this world, & the deceitfulnes of riches, choketh § word which it heareth, and makes it altogether unfruitfull: but that like unto the good ground, I may heare thy Word with an honest & good heart, understand it, & keep it, and bring forth fruit with patience, in that measure that thy wisdome shall think meet for thy glory, and mine everlasting comfort. Open likewise; I beseech thee, O Lord, the doore of utterance unto thy faithfull servant, whom thou hast sent unto us, to open our eies; that we may turne from darknes to light, and from the power of Satan unto God, that we may receive forgivenesse of sinnes, and inheritance among them which are sanctified by faith in Christ: and give me grace to submit my selfe unto his ministerie, as well when he terrifieth me with judgements, as when he comforteth me with thy mercies, and that I may have him in singular love for his workes sake, because he watcheth for my soule, as he that must give an account for the same unto his Master. And give me grace to behave my selfe in the holy congregation with comelinesse and reverence, as in thy presence, and in the sight of thy holy Angels. Keep me from drowsines & sleeping, & from all wandring thoughts, and worldly imaginations: sanctifie my memorie, that it may be apt to receive, and firme to remember those good and profitable doctrines which shalbe taught unto us out of thy word: And § through the assistance of thy holy Spirit I may

get the same lessons in practise for my direction in prosperity, for my consolation in miserie, for the amendment of my life, and the glory of thy Name. And that this day, which godlesse and prophane persons spend in their owne lusts and pleasures, I [as one of thy obedient servants] may make my chiefe delight to consecrate it to thy glorie and honour, not doing mine owne workes, nor seeking mine owne will, nor speaking a vain word; but that ceasing from the workes of sin, as well as from the works of mine ordinarie calling, I may through thy blessing feele in my heart the beginning of that eternall Sabbath, which in unspeakable joy and glory I shall celebrate with thy Saints and Angels, to thy praise and worship, in thy heavenly Kingdome for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord, in that forme of prayer which he hath taught me: *Our father which art in heaven, &c.*

Having thus in private prepared thy own soule, if thou hast the charge of a family, call all thy household together, reade a Chapter, and pray as in the week dayes: but remember so to dispatch these private preparations and duties, as that thou and thy family may be in the Church before beginning of prayers: else your private exercises are rather an hinderance than a preparation. And as thou (and thy household) do go in all reverance towards the Church, let every one meditate thus with himself:

Things to be meditated as thou goest to the Church.

a Psal. 100, 5.

1 THat thou art going to the [a] Court of the Lord, and to speak with the great God of prayer, & to hear his Majesty speak unto thee by his word, & to receive his blessing on thy soul, and thy honest labour, in the six dayes last past.

b Psalm 42. 1, 2.

c Psalm 84, 10.

d Psalm 5, 7.

2. Say with thy selfe by the way, [b] *As the Hart brayeth for the rivers of waters, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God: When shall I come and appear before the presence of God?* For [c] *a day in thy courts is better than a thousand other where I had rather bee a door-keeper in the house of my God, than to dwell in the tabernacles of wickednesse. Therefore* [d] *will I come into thine house in the multitude of thy mercies, and in thy fear will I worship toward thy holy Temple.*

e Gen. 28. 16, 17. 1. Cor. 14, 25.

f Psalm 26, 8.

g Psalm 27, 4.

h Psalm 27, 6.

i Psalm 23, 6.

3. As thou entrest into the Church, say, [e] *How fearfull is this place? This is none other but the house of God, this is the gate of heaven. Surely, the Lord is in this place: God is in this people indeed.* [f] Prostrating with thy face downward, being come to thy place, say, [f] *O Lord, I have loved the habitation of thy house, O the place where thy honour dwelleth:* [g] *Whose thing therefore have I desired of thee that I will require, even that I may dwell in thy house all the dayes of my life, to behold the beauty, and to visit thy temple:* [h] *Therefore will I offer in thy tabernacle sacrifice of joy, I will sing and praise the Lord. Hearken unto my voyce, O Lord, when I cry, have mercy also upon me, and heare me.* [i] *Dr*

ness, kindenesse and mercy shall follow me all the dayes of my life, & I shall remain a long season in the house of the Lord. And this is that preparation or looking to our [k] feet, whereto *Solomon* adviseth us before we enter into the house of God.

The second sort of duties which are to be performed at the time of the holy assembly.

WHen prayers begin, lay aside thine own private meditations, and let thy heart joyn with the Minister and the whole Church, as being [l] *one body of Christ*; and because that God is the God of order, he will have all things to be done in the Church with [m] *one heart and accord*; & the exercises of the Church are common & publike. It is therefore an ignorant pride for a mâ to think his own private prayers is more effectuall than the publike prayers of ℣ whole Church. *Solomon* therefore adviseth a man not to be [n] rash, to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, & in the action of kneeling, standing, sitting, and such different ceremonies [for the avoiding of scandall, the continuance of charity, and in testimony of thy obedience] [o] conform thy self to the manner of ℣ Church wherein thou livest.

Whilest the Preacher is expounding and applying the Word of the Lord, look upon him; for it is a great help to stirre up thy attention, and to keep thee from

k Eccle. 5, 1.
l 1 Cor. 12, 12.
m Act. 2. 1, 46. & 4, 32.
n Eccle. 5, 2.
o Cum Romam venio, jejuno Sabbato, cum hic sum, non jejuno. Sic & in ad quam forte Ecclesiam veneris, ejus morem serva, si cui quam non vis esse scandalo, nec quenquam tibi, *Amb. ser. Aug. ep. ad Januar.*

wandring thoughts: So [p] *the eies of all that were in the Synagogue, are said to be fastened on Christ* while he preached, and that [q] *all the people hanged upon him when they heard him.* Remember that thou art there as one of Christs Disciples, *to learn the knowledge of salvation by the remission of sins, through the tender mercy of God,* Luk. 1, 77.

p Luke 4, 20.
q Luke 19, 48.

Be not therefore in ſ schoole of Christ, like an idle boy in a Grammar-schoole, that often heareth, but never learneth his lesson; and ſtill goeth in the ſchoole, but profiteth nothing. Thou hateſt it in a childe: Christ deteſteth it in thee. To the end therefore that thou mayeſt the better profit by hearing, marke:

1. *The coherance & application of the text.*
2. *The chief ſumme or ſcope of the holy Ghoſt in that text.*
3. *The diviſion or parts of the text.*
4. *The doctrine; and in every doctrine the proofs, the reaſons, and uſes thereof.*

A method of all others eaſieſt for the people [being accuſtomed thereto] to help them to remember the Sermon; and therfore much wiſhed to be put in practice of all faithfull Paſtors, who deſire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method be too curious or confuſed, then labour to remember,

1. *How many things be taught which thou knewſt not before; and be thankfull.*
2. *What ſins be reproved, whereof thy conſcience tells thee that thou art guilty, and therefore muſt be amended.*

3. What

3. *What vertues he exhorteth unto, which are not so perfect in thee, & therefore endeavour to practise them with more zeale and fervencie.*

But hearing, apply every speech as spoken to thy selfe, rather by God, than by man: & labour not so much to heare the words of the Preacher sounding in thine eare, as to feele § operation of the Spirit working in thy heart. Therefore it is said so often, *Let him that hath an eare, heare what the Spirit speakes to the Church*, Apoc. 2. 7. And, *Did not our hearts burne within us, whilest he opened unto us the Scriptures?* Luke 24. 32. And thus to heare the Word hath a * blessing promised thereto. It is the acceptablest † sacrificing of our selves unto God. It is the ‖ *surest note of Christs Saints*: The * *truest mark* of Christs sheep: the † *apparentest sign* of Gods elect: the very blond, as it were, which uniteth us to be the ‖ *spirituall kindred*, brethren & sisters of the Son of God. This is the best art of memorie for a good hearer.

When the Sermon is ended,

1. Beware thou depart not like the nine Lepers, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an after prayer, and singing of a Psalme: and when the blessing is pronounced, stand up to receive thy part therein, & heare it, as if * Christ himself (whose Minister he is) did pronounce the same unto thee: for in this case it is true, [a] *He that heareth you, heareth me*: and the Sabbath day is blessed, because God hath appointed it to be

* Luke 11, 28.
† Rom. 15, 16.
‖ Deut. 33, 3.
* John 10, 27.
† John 8, 47. & 18, 37.
‖ Luke 8, 21. Mar. 3, 35.
* Ezek. 3, 17.
a Luke 10, 16.

the day wherein by the mouth of his Ministers [b] he will blesse his people which have his word, & glorifie his name. For though the Sabbath day in it selfe be no more blessed than the other six dayes, yet (because the Lord hath appointed it to holy uses above others) it doth as far excell other dayes of the week, as the consecrated bread which we receive at the Lords Table, doth the common bread which we eat at our own table.

b Num. 6.23,27.

2. If it be a communion day, draw neer to the Lords Table, in the wedding garment of a faithfull & penitent heart, to be partaker of so holy a banquet.

And when Baptism is to be administred, stay and behold it with all reverent attention, that so thou mayest first shew thy reverence to Gods ordinance: secondly, that thou mayest the better consider thy own engrafting into the visible body of Christs Church; and how thou performest the vows of thy new covenant. Thirdly, that thou mayest repay thy debts in praying for the infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptism, by his bloud and Spirit. Fourthly, that thou mayest assist the Church in praising God for grafting another member into his mysticall body. Fifthly, that thou mayest prove whether § effects of Christs death kill sin in thee; and whether thou be raised to newnesse of life by the vertue of his resurrection: & so to be humbled for thy wants, and to be thankfull for his grace. Sixthly, to shew thy self to

be

be a free man of Christs corporation: having a voice or consent in the admission of others into that holy society.

3. If there be any [c] collection for the poor, freely without grudging bestow thine alms, as God hath blessed thee with ability.

c 1 Cor. 16. 1. 2 Cor. 9. 5, 6, 7, &c.

And thus far of the duties to be performed in the holy assembly.

Now of the third sort of duties after the holy assembly.

AS thou returnest home, or when thou art entred into thy house, meditate a little while upon those things which thou hast heard. And as the clean beasts which [d] chew the cud, so must thou bring again to thy remembrance, that which thou hast heard in the Church, & then kneeling down, turn all to a prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a [e] direction to thy life, and a [f] consolation unto thy soul. For till § word be made thus our own, & as it were close hidden in our hearts, we are in danger lest Satan steal it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverent and thankfull manner before prescribed, remember, according to thine ability, to have one or more poor Christians, whose hungry bowels may be refreshed with thy meat; imitating holy Job, who protested, that *he never eat his morsels alone, without the good company of the poor and fatherlesse*, Job 31. 17, 18. that is the commandement of Christ our Master, Luke 14, 13. Or at leastwise send

d Levit. 11, 3.

e Psalm 119, 11.

f Mat. 13, 20.

some part of thy [g] dinner to the poor, who lie sick in the back lanes, without any food. For this will bring a blessing upon all thy workes and labours, and it will one day more rejoyce thy soul, than it doth now refresh his body, when Christ shall say unto thee, *O blessed childe of God, I was an* (h) *hungred, and thou gavest me meat, &c. And for as much as thou hast done it for my sake to the least of these my brethren, I take it in as good part, as if thou hadst done it to my own self.*

g Heb. 13, 15. Deu. 15, 20. &c.

h Mat. 25, 35. &c.

When dinner is ended, and the Lord praised, call thy * family together, examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose memories or capacities are weaker, but rather help them; for their will and minds may be as good. Turn to the proofs which the Preacher alledged, and ‖ rub those good things over their memories again. Then sing a Psalm or more: if time permit, thou mayest teach and examine them in some part of the Catechisme, conferring every point with the proofs of the holy Scripture. This will both increase our knowledge, and sharpen our memory: seeing by experience we find, that in every trade they who are most † exercised, are ever best expert. But in any wise, remember to dispose all these private exercises, as that thou mayest be with the first in the holy congregation at the evening exercise, where behave thy selfe in

* If thou be a private man, either performe these holy duties by thy selfe, or joyne with some godly Family in the performance of them.

Acts 17, 11. Heb. 5, 14. Matt. 26, 30. ‖ Deut 6. 7. 10. Heb. 6, 1. † Heb. 5, 14.

in the like devotion & reverence, as was prescribed for the holy exercise of the morning.

After evening prayer, and at thy supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either before, or after supper, if the season of the year and weather do serve:

1. Walk into the fields, and meditate upon the * works of God: for in every creature thou mayest read as in an open book, the wisdom, power, providence, and goodnesse of almighty God. And how that none is able to make al these things in the ‖ variety of their formes, vertues, beauties, life, motions, and qualities, but our most glorious God.

2. Consider how gracious he is, that made all these things to † serve us.

3. Take occasion hereby to stirre up both thy self and others to admire and adore his power, wisdome, and goodnesse; and to think what ungratefull wretches we are, if we will not [in all obedience] serve and honour him.

4. If any neighbour be * sick, or in any heavinesse, go to visit him. If any be fallen at variance, help to reconcile them.

To conclude, three sorts of workes may lawfully be done on § Sabbath day.

1. Works of piety, which either directly concerne § service of God, though they be performed by bodily labour; as under the Law, the ‖ *Priests* did labour in *killing and dressing the sacrifices*, and burning them on the altar. And Christians under the Gospel, when they travell far to

* Psalm 92, 5. & 19, 1. &c. & 8. 1, 3. &c. Rom. 1. 19, 20. Præsentem natrat quælibet herba Deum.

‖ Isaiah 40, 26.

† Psalm 8, 6.

* Matt. 25, 35. Jam. 5, 14. &c.

‖ Matt. 12, 5.

to the places of Gods worship, it is but a † *Sabbath dayes journey*, like to that of the * *Shunamite*, who travelled from home, to hear the Prophet on the Sabbath day, because she had no teaching near her own dwelling: and the Preacher, though he laboureth in the sweat of his brows, to the wearying of his body, yet he doth but a Sabbath dayes work: for the holy end sanctifieth the work, as the ‖ *Temple* did the *gold*, or the *Altar* the gift thereon: or else such bodily labour, whereby the people of God are assembled to his worship: as the sounding of † *Trumpets* under the Law, or the ringing of Bels under the Gospel.

† Act. 1, 12. * 2 Kin. 4, 23. ‖ Ma. 23. 17, 19. † Num. 10, 3. * 1 Kin. 19, 3. Mar. 3, 4. ‖ Matt. 12, 13. † Luke 13, 15. * Mat. 12, 1. ‖ Heb. 13, 16. 2 Cor. 9. 12, 13. † 1 Cor. 16, 1.

2. Works of charity, as to * save the life of a man, or of a ‖ beast, to † fodder, water, and dresse cattel: to make honest *provision of meat and drink, to refresh our selves, and to ‖ *relieve the poor, to visit the sick, to † make collections for the poor*, and such like.

3. Works of necessity; not feigned, but present and imminent, and such as could not be prevented before, or cannot be deferred unto another day. As to resist the invasion of enemies, or the robberies of theeves, to quench the rage of fire: and for Physicians to stanch or let bloud, or to cure any other desperate disease: and for Midwives to help women in labour: Mariners may doe their labours: Souldiers, being assailed, may fight: and *Posts may ride for the publike good, and such like. On these or the like occasions a man may lawfully work: yea, and when they are called, they may upon

* Nunciuspræceps excipitur a Sabbato, *Jud. comment. sup. Num.* 13, 1.

upon any of those occasions go out of the Church, and from the holy exercise of the Word and Sacraments: provided always that they be humbled, that such occasions fall out upon that day & time; and that they take no mony for their pains on that day, but only for their labour, as in the fear of God, and conscience of his commandement.

When the time of rest approacheth, retire thy self to some private place: and knowing, that in the state of corruption no man living can sanctifie a Sabbath in that spirituall manner that he should, but that he commits many breaches thereof, in his thoughts, words, and deeds, humbly crave pardon for thy defects, and reconcile thy self unto God, with this or the like evening sacrifice.

A private Evening prayer for the Lords day.

O *Holy, *holy, holy Lord God of Sabbath!* Suffer me who am but ‖dust and ashes, to speak to thy most glorious Majestie. I know that thou art a † *consuming fire*, I acknowledge that I am but withered * *stubble*. My ‖ *sins are in thy sight*, and Satan † *stands at my right hand* to accuse me for them. I come not to excuse, but to * judge my self worthy of all those judgements, which thy justice might most justly inflict on me a wreached creature, for my sins and transgressions; the number of them is so great, & nature of them so grievous, that they make me seem vile in mine own eies, how much more loathsome in ‖*thy sight*? I confesse, they make me so far from being worthy

* Is. 6, 3. ‖ Gen. 18, 27. † Heb. 12, 29. * Job 8, 12. ‖ Psalm 51, 3. † Zach. 3, 1. * 1 Cor. 11, 31. ‖ 2 Sam. 5, 22.

to

† Luke 15, 21. to be called thy †*ſon*, that I am altogether unworthy to have the name of thy meaneſt ſervant. And if thou ſhouldſt but recompence me according to my deſert, the *earth [as weary of ſuch a ſinfull burthen] ſhould open her mouth, and ſwallow me up, like one of *Dathan* his family, into the bottomleſſe pit of hell. For if thou didſt not ſpare the *naturall branches*, thoſe ‖ Angels of glorious excellencie, but hurledſt them down from the heavenly habitations, into the paines of helliſh darkneſſe, to be kept unto damnation, when they ſinned but once againſt thy Majeſty; & didſt expell our firſt † parents out of Paradiſe, when they did but tranſgreſſe one of thy Laws: Alas, what vengeance may I expect, who have not offended in one ſin onely, *heaping daily ſin upon ſin, without any true repentance, ‖ *drinking iniquitie as it were water*, ever powring in, but never powring out any filthineſſe; and have tranſgreſſed not one, but all thy holy Lawes & Commandements? ye, this preſent day, which thou haſt ſtraightly commanded me to keep holy, to thy praiſe and worſhip, I have not ſo religiouſly kept and obſerved, nor prepared my ſoul in that holineſſe and chaſtitie of heart, as was fit to meet thy bleſſed Majeſty in the holy aſſembly of thy Saints. I have not attended to the preaching of thy Word, nor to the adminiſtration of thy Sacraments, with that humilitie, reverence, and devotion that I ſhould. For though I was preſent at thoſe holy exerciſes in my bodie, yet, Lord, I was overtaken with much drowſineſſe:

* Pſalm 106, 17.

‖ 2 Peter 2, 4.

† Gen. 3, 23.

* Rom. 2, 5.

‖ Job 15, 16.

ſelfe: and when I was awake, my mind was ſo diſtracted, and carried away with vain and worldly thoughts, that my ſoul ſeemed to be abſent and out of the Church: I have not ſo duly [as I ſhould] meditated with my ſelf, nor conferred with my family upon thoſe good inſtructions which we have heard and received out of thy holy Word, by the publike miniſtery. For default whereof Satan hath ſtoln the moſt part of thoſe inſtructions out of my heart, and I wreatched creature have forgotten them, as though they had never been heard. And my family doth not thrive in knowledge & ſanctification under my government as they ſhould. Though I knew where many of my poor brethren live in want and neceſſity, and ſome in pain, & comfortleſſe; yet I have not remembred to relieve the one with my almes, nor the other with conſolations: but I have feaſted my ſelf, and ſatisfied my own luſts. I have ſpent the moſt part of the day in idle talke, vain ſports and exerciſes. Yea, Lord, I have, &c. [*Here confeſſe whatſoever faults thou haſt done that day by omiſſion or commiſſion, & then fetching from thine heart a deep ſigh, ſay,*] And for all theſe my ſins, my conſcience cries guilty, thy Law condemnes me, and I am in thy hand, to receive the ſentence and curſe that is due to the wilfull breach of ſo holy a commandement. But what if I am by the Law condemned? yet, Lord, thy Goſpel aſſures me, that thy [r] mercy is above all thy works, that thy grace tranſcends thy Law, and thy goodneſſe delighteth there

r Pſalm 108. 4. James 2, 13.

s Rom. 5, 20. there to reigne, where sins do most [s] *bound*. In the multitude therefore of th mercies and merits of Jesus Christ m Saviour, I beseech thee, O Lord [wh despisest not the sighing of a contri heart, nor [t] desirest the death of a pe nitent sinner] to pardon and forgive m all those my sins, and all the errours this day, and of my whole life; and fr my soul from that curse and judgem which is due unto me for them. Th that didst justifie the contrite [u] *Publ can*, for four words of confession, and r ceived the *Prodigall childe* [when he h spent all the stock of thy grace] into f vour upon his repentance; pardon m sins likewise, O Lord, & suffer me n to perish for my transgressions. Oh sp me, & receive me into thy favour ag Wilt thou, O Lord, reject me, who h received all [x] *Publicans, harlots, a sinners*, that upon repentance sued to th for grace? shall I alone be excluded fr thy mercie? Far be it from me to th so; for thou art the same God of me unto me, that thou wast unto them, a thy [y] *compassions never faile*. Wherefo O Lord, deal not with me after my m rits, but according to thy great merc Execute not thy severe justice ag me a sinner; but exercise thy long-su rance in forbearing thy own creat I have nothing to present unto thee f a satisfaction, but onely those blo wounds, bitter death and passion, wh thy blessed Son my onely Saviour h suffered for me. *Him [in whom onely t art well pleased]* I offer unto thee for

t Ezek. 33, 11.

u Luke 18, 13.

x Mat. 21. 31,

my sins, wherewith thou art displeased. ...m my Mediator, the request of whose ...lood, [z] *speaketh better things then that ... Abel*; thy mercy can never gain-say. ...minate my understanding & sanctifie ...y heart with thy holy Spirit, that it ...ay bring to my remembrance al those ...od and profitable lessons, which this ...y, and at other times have bin taught ...e out of thy holy Word, that I may ...member thy commandements to keep ...em, thy judgements to avoid them, & ...y sweet promises to rely upon them in ...me of misery and distresse. And now, O ...rd, I resigne my self to thy most holy ...ill: O receive me into thy favour, and ...draw me by thy grace unto thy self, ...at I may as well be thine by love and ...ication, as by calling and creation. ...d give me grace so to keep holy thy ...bbaths in this life, as that [when this ...e is ended] I may with all thy Saints ...d Angels, celebrate an eternall Sabbath ...loyes and praise, to the honour of thy ...st glorious Name, in thy heavenly ...ingdome for evermore. *Amen.*

z Heb. 12, 24.

And then calling thy family together, ...t up the Sabbath with the meditati...ns & prayers before prescribed for the ...mily. And the Lord will give thee that ...ght a more sweet and quiet rest than ...dinarie, and prosper thee the better in ...l the labours of the week following.

Thus far of the ordinarie practice of Pie...ty both in private and publike.

Now followeth the extraordinary practice of piety, whereby God is glorified in our lives.

THe extraordinary *practice* of pie
consists either in fasting or feasti

First, of the Practice of Pietie in fasti

There are divers kinds of fasting
First, a constrained[a] fast, as when m
either have not food to eat, as in the [b]
famine of Samaria: or having food, c
not eat of it for heavinesse or sickne
as it befell them who were in the[c] s
with S. *Paul*. This is rather famine th
fasting.

Secondly, a naturall fast, which we u
dertake [d] physically, for the health
our body.

Thirdly, a[e] civill fast, which the M
gistrate enjoyneth for the better ma
tenance of the Common-wealth; that
using fish as well as flesh, there may
greater plentie of both.

Fourthly, a [f] miraculous fast, as
fourtie daies fast of *Moses* and *Elias*,
types, and of Christ the substance. T
is rather to be admired, than imitated.

Fifthly, a daily [g] fast, when a ma
carefull to use the creatures of God w
such moderation, that he is not ma
heavier, but more cheerful, to serve G
and to do the duties of his calling. T
is specially to be observed of [h] Mi
sters and Judges.

Sixthly, a [i] religious fast, whi
man voluntarily undertakes, to make
bodie & his soul the fitter to pray m
fervently to God, upon some extraor
narie occasion. And of this fast only

a Jejunium: t. Coactum. b 2 Kin. 6, 25. c Act. 27, 33. d 2 Physicum. Nihil periculosius habitudine corporis extremè bona, detrahenda sunt ergo per jejunium redundantia, ne natura suo pondere fracta succumbat. *Basil. Hom.* 1. e 3 Politicum. f 4. Miraculosum. g 5. Quoditiannm. h 1 Ti 3, 3. Tit. 2, 3. Pro. 31. 4, 5. i 6. Religiosum.

are

to treat. The religious fast is of two kinds, either private or publike.

1. *Of private fast.*

That we may rightly performe a private fast, four things are to be observed: first, the Author: secondly, the time and occasion: thirdly, the manner: fourthly, the ends of private fasting.

1. *Of the Authour.*

The first that ordained fasting was God himself in [k] *Paradise*: and it was the first *Law* that God made, in commanding *Adam* to abstain from eating the forbidden fruit. God would not promulge nor write his Law without [l] fasting, and in his Law commands all his people to fast. So doth our Saviour Christ teach all his [m] disciples under the New Testament likewise. By religious fasting a man comes neerest to the life of [n] *Angels*, *and to do Gods will on earth as it is done in heaven.* Yea, * Nature teacheth to teach man this dutie, in giving him a little mouth, and a narrow throat: for nature is content with a little, grace with lesse. Neither doth nature and grace agree in any one act, better than in this exercise of religious fasting: for it strengtheneth the memorie, and cleareth the mind, illuminateth the understanding, and bridleth the affections; mortifieth the flesh, and preserveth chastity; preventeth sickness, and continueth health; it delivereth from evils; and

k Jejunium in Paradiso prascriptum est: reverere igitur jejunii canitiem. *Basil. Hom. ca. de jejun.* l Exod. 34, 28. Lev. 23. m Mat. 5, 17. & 9, 15. n Qui jejunat, Angelorum vitam vivit, & cum paucissimis contentus est, similitudine cum illis associatur. *Basil. Hom. de jejun.* * Natura os brevem, & guttur arctum homini dedit.

procureth all kind of blessings.

By breaking this fast, the [o] Serpent overthrew the first *Adam*, so that he lost Paradise: but by keeping a fast, the second *Adam* vanquished the serpent, & restored us into heaven. Fasting was he who covered *Noah* safe in the Ark, when intemperance uncovered, & left stark naked in § vineyard. By fasting *Lot* quenched the flame of Sodom, whom drunkennesse scorched with the fire of incest. Religious fasting and talking with God, made *Moses* face to shine before men, when idolatrous eating and drinking caused the Israelites to appear abominable in the sight of God. It rapt *Elias* in an angelicall coach to heaven; when voluptuous *Ahab* was sent in a bloudy chariot to hell. It made *Herod* believe, that *John Baptist* should live after death by a blessed resurrection; when after an intemperate life he could promise nothing to himself, but eternall death & destruction. *O divine Ordination of a divine Author.*

2. *Of the time.*

The holy Scripture appoints no time under the New Testament to fast, but leaves it unto Christians own free choice, Rom. 14, 3. Corin. 4, 7. to fast & * occasion should be offered unto them. Mat. 9, 15. As when a man becommeth an

o Quamdiu jejunavit Adam, in Paradiso fuit, comedit & ejectus est. *Hieron.*

*Præceptum esse jejunium video, quibus autem diebus non oporteat jejunare, & quibus oporteat, præcepto Domini vel Apostolorum non invenio definitum. *Aug. ad Casia. Jan. Ep. 86. Indifferenter jejunandum ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus & causis uniuscujusque, *Tert. ad vers. Psych. Montanus* hæreticus primus erat, qui jejuniorum legis præscripsit. *Euseb. Eccles. hist. l. 5. cap. 18. ex Apol.*

hum-

humble and earnest suiter unto God for the pardon of some grosse sin committed; or for the prevention of some sin, whereunto a man feels himself by Satan inticed: or to obtain some speciall blessing which he wants: or to avert some judgement which a man feares, or is already fallen upon himself or others: or lastly, to subdue his flesh unto his spirit, that he may more cheerfully pour forth his soul unto God by prayer. Upon these occasions a man may fast a[p] day, or[q] longer, as his occasion requires, and the constitution of his bodie, & other needfull affaires will permit.

p Levit. 23, 32. Josh. 7, 6. 2 Sam. 3, 35.
q Nehe. 9, 1.

3. *Of the manner of a private fast.*

The true manner of performing a private fast, consists partly in outward, and partly in inward actions.

The outward actions are, to abstaine for the time that we fast: first, from all [r] *worldly businesse and labour*, making our fasting day, as it were a Sabbath day, Levit. 23 28. For worldly businesse will distract our minds from holy devotion.

r Luke 23, 56. Joel 1, 14. & 2, 15.

Secondly, from all *manner of food*, yea, from [s] *bread and water*, so far as health will permit: 1. That so we may acknowledge our own indignity, as being unworthy both of life, & all the means for the maintenance thereof. 2. That by afflicting the body, the soul which followeth the constitution thereof, may be [t] more humbled. 3. That so we may take a godly [t] *revenge* upon our selves, for abusing our libertie in the use of Gods creatures. 4. That by the hunger of our bodies, through want of those earthly things,

s 2 Sam. 3, 35. Ezra 10, 6. Dan. 10, 3. Hester 4, 16. Acts 9, 9.
t 2 Cor. 7, 11.

our souls may learn to hunger more eagerly after spirituall and heavenly food. 5. To put us in mind, that as we abstain from food, which is lawful, so we should much more abstain from [u] *sin*, which is altogether unlawfull.

Thirdly, from *good & costly* [x] *apparell*, that as § abuse of these puffs us up with pride; so the laying aside their lawfull use may witnesse our humility; & to this end, in ancient times they used [especially in publike fasts] to put on [y] *sackcloth*, or other course apparell. The equity hereof still remaineth, especially in publike fasts: at what time to come into the assembly with *starched bands, crisped haire, brave apparell, & decked with flowers or perfumes*, argueth a soul that is neither humbled before God, nor ever knew the true use of so holy an exercise.

Fourthly, from the full *measure of* [z] *ordinary sleep*: that thou mayest that way also humble thy body; and that thy soule may watch and pray, to be prepared for the comming of Christ. And if thou wilt break thy sleep early and late for worldly gain, how much more shouldst thou do it for the service of God? And if **Ahab* [in imitation of the godly] did in his fast lie in *sackcloth*, to break his sleep by night; what shall we think of those who on a fasting day will yeeld themselves to sleep in open Church?

Fifthly and lastly, from all outward pleasures of our senses. So that as it was not the ‖throat only that sinned, so

must

n Quid prodest vacuare corpus ab escis, & animam replere peccatis? *August. de temp. Ser.* 45.

x Exod. 33. 5, 6.

y Ester 4. 1, 2. Jona 3. 5, 6. Joel 1, 13. Matth. 11, 21. 2 Sam. 12, 16. Joel 1, 13. Ester 4, 3.

*1 King. 21, 27.

§ Si sola gula peccavit, sola jejunet, & sufficit. Si vero peccaverunt & membra cætera, cur non jejunent & ipsa? *Bern. Serm. Quadrag.*

must not the throat only be punished: & therefore we must endeavour to make our eyes [as at al times, so especially on y day] to fast from beholding vanities: our ears from hearing mirth, or musick, but such as may move to mourne: our nostrils from pleasant smells: our tongues from lying, dissembling, and slandering: yea, the use of the marriage-bed must be omitted in a religious reverence of the divine Majestie: that so nothing may hinder our true humiliation, but that all may be signes that we are unfeignedly humbled. Thus much of the outward manner.

2. The inward manner of fasting consists in two things:

1. Repentance. 2. Prayer.

Repentance hath two parts.

1. * Penitencie for sins past.

2. Amendment of life in time to come.

* Megameleia, meganoia.

This penitencie doth consist in three things: First, an inward insight of sin, & sense of miserie. Secondly, a bewailing of thy vile estate. Thirdly, an humble & particular confession of all thy knowne sins.

1. *Of the inward insight of sin, and sense of misery.*

This *sense and insight* will be affected in thee: First, by considering thy sins, especially thy grosse sins, according to the circumstances of ꝧ time when, place where, manner how, and person with whom it was committed. Secondly, the Majesty of God, against whom it was done; and the rather, because thou didst

such things against him, since he be
a Father unto thee, and bestowed so
ny sweet blessings in bountifull ma
upon thee. Thirdly, in cosindering
curses which God hath threatned for
sin: how grievously God hath pl
others for the same fault; and how
no means in heaven or earth could
ver thee from being eternally da
for them, had not the Son of God s
vingly died for thee. Lastly, that if
loves thee, he must chasten thee ere
long with some grievous affliction,
lesse thou dost prevent him by speed
unfeigned repentance. Let these and
like considerations so prick thy h
with sorrow, that melting for rem
within thee, it may be dissolved i
fountain of tears, trickling down
mournfull cheeks. This mourning i
beginning of true fasting; and there
oft times * put for fasting: the first
principall part for the whole action.

2. *Of the bewailing of thine own e*

Bewailing or lamentation, is the pow
out of the inward mourning of the hea
the outward meanes of the voice and tea
the eyes. With such filiall earnest
and importunity in prayer, is our h
venly Father well pleased. Nay, wh
is the ‖ *fruits of his Spirit*, and the e
of our faith, he cannot be displeased
it. For if he heard the moanes wh
extremitie wrung from †*Ismael* and *K*
gar; and heareth the crie of the * *y*
Ravens, and the roaring of *Lions*; h
much rather will he hear the mourn
lamentation which his own child

* Mat. 9, 15. Can the children *mourn*? then shall they *fast*. And Mark & Luke for *mourn* have *fast*. Examples. Psal. 6. & 22. & 38. & 39. and Jeremies lamentation. Joel. 2. 12, 17. ‖ Jer. 32. 18, 19, 20. † Gen. 21, 17. * Job 39, 3. Ps. 147. & 104, 21.

…le unto him in their miseries?

2. Of the humble confession of sins.

In this action thou must deal plainly …h God, and acknowledge **all the sins …knowest*, not onely in generall, but …in particular: this hath bin § man- …e of all Gods children in their fasts: …st, because that without confession …e hast no promise of mercy, or for- …nesse of sins. Secondly, that so thou …yest acknowledge God to be ‖ *just*, & …y self unrighteous. Thirdly, that by …numbring of thy sins, thy heart may …e the more humbled and pulled down. …rthly, that it may appear, that thou …t *truly* penitent: for till God hath gi- …n thee grace to repent, thou wilt be …re ashamed to confesse thy fault, than …commit thy sin. The plainer thou …lest in this respect with God, the more …ciously will God deal with thee, for …thou *dost acknowledge thy sins, God is …thfull and just to forgive thee thy sins: and …e blood of Jesus Christ his Son shall cleanse …e from all thy sins*, 1 John 1. 7, 9.

*1 Sa. 7. Ezek. 9. &c. Dan. 9. Nehe. 1.

‖ Prov. 28. 13. Psalm 92, 3. &c Psalm 51, 4.

To help thee the better to performe …ese three parts of penitence, thou may- …t diligently reade such Chapters and …rtions of the holy Scriptures as do …efly concerne thy particular sins, that …u mayest see Gods curse and judge- …nts on others for the like sins, and be …e more humbled thy selfe.

Thus far of the first part of Repentance, …hich is penitence.

The other part, which is amendment …f life, consists; first, in devout prayer: …condly, in devout actions.

This devout paryer, which we make time of fasting, is either deprecation of evill, or craving needfull good things.

* Deprecation of evill is, when thou beseechest God, for Christ thy mediator sake, to pardon unto thee those sins which thou hast confessed; & to turn from thee those judgments which are due to thee for thy sins: And as *Benhadad* because he heard ‖ *that the King of Israel was mercifull*, prostrated himself unto him with *a rope about his neck*; so because thou knowest that the King of Heaven is mercifull, cast down thy self in his presence, in all true signes of humiliation (especially, seeing he † calleth upon thee to come unto him in thy troubles) and doubtles thou shalt find him most mercifull.

The *craving of needfull good things* is First, a fervent and faithfull * begging of God, to seal by his Spirit in thy heart the assurance of the forgivenesse of all thy sins. Secondly, to renew thy heart by the holy Ghost, so that sin may daily decay, and righteousnes more & more increase in thee. Lastly, in desiring a ‖ supply of faith, patiense, *charity*, & all other graces which thou wantest, and an increase of those which God of his mercy hath bestowed on thee already.

Thus far of prayer in fasting.

The devout actions in fasting are two: First, avoiding evill: Secondly, doing good.

1. *Of avoiding evill.*

The abstinence from evill, is that which is chiefly signified by the abstinence

* *Dersis, proseuche*

‖ 1, Kin. 20.31.

† Psal. 50.15.

* Phil. 4.6.

‖ 1. Tim. 5.5.

ce from food, &c. & is the chief end of fasting, as the * Ninevites very well knew. *A day of fast, and not fasting from sin, the Lord abhorreth.* It is not the *vacuity* of the stomach, but the ‖ *purity* of the heart that God respecteth. If therefore thou wouldest have God to turn from thee the evil of affliction, thou must first turn away from thy self the evil of transgression. And without this fasting from sin, thy fast savours more noysome to God, than thy breath doth to man. This made God so often to reject the fast of the † Jews. And as thou must endeavour to avoid all sin; so especially that whereby thou hast provoked God either to shake his rod at thee, or already to lay his chastening hand upon thee. And do this with a resolution, by the assistance of Gods grace, never to commit those sins again. For what shall it profit a man by * abstinence to humble his body, if his mind swell with pride? to forbear wine and strong drink, and to be drunk with wrath and malice? or to let no flesh go into the belly; when backbiting, slanders, & ribauldry, (which are worse than any meat) comes out of the mouth? To abstain from meat, and to

* Jona 3.8,10.

‖ Pulchrum est corporis jejunium, cum sit animus a vitiis jejunus. *Hier. ad Celent. Ep.4.* Jejuna a malis actionibus, abstine a malis sermonibus, continence a cogitationibus pessimis, *Cyril. in Lev.10.*

† Isa. 58.3. Zech.5.5,6,7. Non possum ferre iniquitatem & interdictionem. Isa.1.13. * Quid prodest jejunare corpus abstinentia, si animus intumescit superbia? Vinum non bibere, & ira inebriari? Carnibus non vesci, & de ore omni esca sordidius egredi maledictum aut mendacium? *Max. Epist.* Qui cibis abstinent, & mala agunt, daemones imitantur, quibus culpa adest, & cibus deest. *Isidor.*

do

do miſchief, is the devils faſt, who doth evill, and is ever hungry.

2. *Of doing good works.*

The good works, which as a Chriſtian thou muſt do every day, but eſpecially on thy *faſting-day, are either the works of piety to God, or the works of charity towards thy brethren.

Firſt, the works of piety to God, are the practiſe of all the former duties in the ſincerity of a good conſcience, & in the ſight of God.

Secondly, ‖ *works of charity* towards our brethren are, forgiving wrongs, remitting debts to the poor that are not well able to pay: but eſpecially in giving almes to the poor, that want reliefe and ſuſtenance: elſe we[s] ſhal under pretence of godlines practiſe miſerablenes, like thoſe who wil pinch their own bellies to defraud their labouring ſervants of their due allowance. As therefore Chriſt joyned † faſting, prayer, & almes together in precepts; ſo muſt thou joyn them together, like * *Corneline*, in practiſe. And therefore be ſure to give at the leaſt ſo much to the poor on the ‖faſting day, as thou wouldeſt have ſpent in thyne own diet, if thou hadſt not faſted that day. And remember, *that he that ſoweth plenteouſly, ſhall reap plenteouſly*, 2. Cor. 9. 6. & that this is a ſpecial ſowing day.

* Vis orationem tuam volare ad coelum? Fac illi duas alas, jejunium & eleemoſynam, *Aug.*

‖ Iſa. 58 6, &c. Zach. 7. 9, 10.

[s] Qui jejunat ut parcat, non ad Dei gloriam jejunat, ſed ſubſtantiæ ſuæ parcit, *Chryſ. in Mat.*

† Mat. 6

* Acts 10. 2.

‖ Non Deo, ſed ſibi jejunat, qui que ad tempus ſubtrahit, non inopibus ſubtrahit, ſed ventri poſtmodum offerenda cuſtodit, Gre. in paſ. cap. 44.

Let

Let thy fasting so * afflict thee, that it may refresh a poor Christian, & rejoyce that thou hast dined and supped in another, or rather that thou hast feasted hungry Christ in his poor members.

In giving almes, observe two things: first, the rules: secondly the rewards.

1. *Rules in giving of almes, and doing of other Works.*

1. They must be done in obedience of Gods commandements: not because we think it to be good, but because God requireth us to do such and such a good deed: for such obedience [1. Sam. 15. 22.] of the worker, God preferred before all sacrifices, & the greatest works

2. They must proceed from ‖ faith, else they cannot please God: nay, without faith, the most *specious works* are but *shining sins*, and *Pharisees almes*.

3. Thou must not think by thy good works and almes to merit heaven: for in vaine had the Son of God shed his blood, if heaven could have been purchased either for mony or meat. Thou must therefore seek heavens possession by the purchase of Christs blood, not by the merits of thine own works. For, †eternall life is the gift of God, through Jesus Christ: yet every true Christian that beleeves to be saved, and hopes to come to heaven, must do good works [as the Apostle saith] for *necessary uses*, which are foure.

* Jejunium tuum te castigat, sed alterum letificat, *Aug. Serm. de Temp.* 54. Accipiat esuriens Christus quod jejunans minus accipit Christianus, *Aug. de Temp. Serm.* 157. Beatus qui jejunat ut alat pauperem, imitatur enim Christum, qui animam suam posuit pro fratribus suis. *Cyril. in Levit. lib.* 10. ‖ Heb. 11. 6. Rom. 14. 23. † Splendida peccata. *Aug.* * Rom. 6. ult.

First,

First, that[c] *God may be glorified.* Secondly, *that thou mayest shew thy self [thankfull for thy redemption.* Thirdly, *that thou mayest* [e] *make sure thine election to thy self.* Fourthly, *that thou mayest [f] win others by thy holy devotion, to think better of thy Christian profession.* And in these uses we are said to be *Gods workmanship, created in Christ Jesus unto good works, and that God hath ordained us to walk in them,* Ephes. 2, 10.

c 1 Cor. 10, 31. 2 Cor. 8, 19. Phil. 1. 11. d Luke 1, 68. e 2 Peter 1, 10. f Matt. 5, 16.

4. Thou must not give thine alms to impotent vagabonds, who live in wilfull idleneſſe and filthineſſe, but to the religious and honeſt poor, who are either ſick, or ſo old, that they cannot work; or ſuch who work, but their work cannot competently maintaine them: Seek out thoſe in the *back lanes*, and relieve them. But if thou meet one that asketh an almes for Jeſus ſake, and knoweſt him not to be unworthy, deny him not: For it is better to give unto ten counterfeits, than to ſuffer Chriſt to go in one poor Saint unrelieved. Look not on the perſon, but give thine almes as unto Chriſt in the partie.

Iſaiah 61, 9.

2. *Of the reward of almes-deede, and good workes.*

1. *Alms* are a ſpeciall means to move God in mercy to turn away his temporall judgements from us; when we by true faith (that ſheweth it ſelf by ſuch fruits) do return unto him.

g Luk. 6. 35, 36.

2. Mercifull *almes-givers* [g] *ſhall be the children of the Higheſt*, and be like God their Father, who is the [h] Father of *mercies*. They ſhall be his [i] Stewards,

h 2 Cor. 1, 3. i Luke 16, 1.

disposse his goods; his hands to distri-
bute his almes. And if it be so great an
honour to be the Kings *Almner*; how
much greater is it to be the God of Hea-
vens *Almes-giver*?

3. When all this world shall forsake
us, only the good works and good An-
gels shall accompany us; the one to [k]
receive their reward, the other to deliver
their [l] charge.

4. Liberality in Almes-deeds is our
[m] *surest foundation, that we shall obtaine*
eternall life a liberall reward, through
the Mercie and Merits of Christ.

Lastly, by almes-deeds we feed and
relieve Christ in his members; and [n]
Christ at the last day will acknowledge
our love, and reward us in his mercie:
and then it shall appear, that what we
gave to the poor was not lost, but *lent*
unto the Lord, Pro. 19. 17. What greater
motives can a Christian wish, to excite
him to be a liberall almes-giver? Thus
of the manner of fasting. Now fol-
loweth the end.

k Apoc. 14, 13.
l Luke 16, 22. Psalm 91, 11. Hebr. 1, 4.
m 1 tim. 6, 19.
n Mat. 25.

3. *Of the end of fasting.*

The true ends of *Fasting*, are not to
merit Gods favour, or eternall life (for
that we have onely of the gift of God
through Christ) nor to place religion in
bodily abstinence:] for fasting in it self
is not the worship of God, but an help
to further us the better to worship God:)
but the true ends of fasting are three:
First, to subdue our [o] flesh to the
spirit; but not so to [p] weaken our bo-
dies, as that we are made unfit to do the
necessarie duties of our calling. *A good*

o 1 Esd. 8, 71. 1 Corin. 9, 27.
p 1 Tim. 5, 23. Jejunium orationem roborat, oratio sanctificat jejunium. *Ber. Serm. de Jejun.*

man

man [saith *Solomon*) *is mercifull to his be*
Pro.12.10. much more to his *own b*

Secondly, that we may more devo
q Joel 2, 17. ly contemplate Gods [q] holy will,
Neh. 1, 4. fervently powr forth our souls unto h
by prayer: for as there are some kind
1 Cor. 7, 5. Devils, so there are also some kind
sins, which cannot be subdued, but
fasting joyned unto prayer, Mat. 17
r Joe.2. 18, 19. Thirdly, that by our [r] serions hu
liation, and [s] judging of our selves,
s 1 Cori. 11. may escape the judgement of the Lo
Not for the merit of our fasting [wh
is none] but for the mercie of God,
hath promised to remove his jud
ments from us, when we by fasting
unfeinedly humble our selves be
him. And indeed, no childe of God
conscionably used this holyexercis
in the end he obtained his request a
hand of God; both in receiving gra
which he wanted, as appeares in the
t 1 Sam. 1. amples of [t] *Annah*, [u] *Jehosaphat*,
Nehemiah, [y] *Daniel*, [z] *Esdras*, [a] *Ho*
u 2 Chr. 20. as also in turning away judgem
threatned or fallen upon him: as
x Ne.1. be seen in the examples of the [b] Is
y Dan.9. lites, the [c] Ninevites, [d] *Rehoboam*,
z 1 Esdr. 8. *Achab*, [f] *Ezechias*, [g] *Manasses*. He
gave his dear Son from heave to
a Hest. 9, 1. death, to ransome us when we were
enemies, thinks nothing too dear
b 1 Sam. 7, 1. earth to bestow upon us, when we hu
ble our selves, being made his recon
c Jon.3. friends and children.
d 2 Cor. 12. 5. Thus far of the *private Fast*.

7. &c. e 1 Kin. 21. f 2 Chr. 32, 26. 2 Chr. 33. 18

2. Of

2. *Of the publike Fast.*

A *Publike fast* is, when by the * authoritie of the Magistrate, either whole Church within his Dominion, some speciall Congregation [whom concerneth] do assemble themselves ther, to performe the fore-mentiodaties of humiliation, either for the oving of some publike † calamitie med, or alreadie inflicted upon m: as the sword, invasion, famine, pence, or other fearfull sickneſſe; or for the obtaining of some publike ing, for the good of the ‖ Church; as rve the assistance of his holy Spirit, the election and ordination of fit and Pastors, &c. or for § triall of truth, execution of justice, in matters of culrie and great importance, &c.

When any evill is to be removed, the Pastors are to lay open unto the peo, by the evidence of Gods Word, the which were the speciall causes of calamitie, call upon them to repent, publish unto them the mercies of d, in Christ, upon their repentance. e people must heare § voice of Gods ssengers with hearty sorrow for their , earnestly beg pardon in Christ, and mise unfeigned amendment of their . When any blessing is to be obtain- the Pastors must lay open to the peo- the necessitie of that blessing, and the adneſſe of God, who giveth such gra- for the good of men. The people devoutly pray unto God for be- ing of that grace, and that he would his own meanes to his own glory,

T and

* Jona 3.7. 2 Chro. 20.3. Ezra 8.21.

† 1 Sam. 7.5,6. Joel 2.15. 2 Chro. 20. Jonah 3. Ester 4.

‖ Ex. 19. 1 Esd. 8. Acts 1. 13,14.

* Joel. 1.14. Nehe. 8.

and the good of his Church. And when the holy exercise is done, let every Christian have a speciall care, according to his ability, to † remember the poor. And whosoever [when just occasion is offered] useth not this holy exercise of fasting, he may justly suspect, § his heart never yet felt the power of true Christianity.

† Isa. 58.7, 10
2. Cor. 9.1.
Ga. 2.10

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

Of the practice of Pietie in holy Feasting.

Holy feasting is a solemne thanks-giving [appointed by authoritie] to be render unto God on some special day for some extraordinary blessings or deliverances received. Such among the Jewes was the feast of the ‖ *Passeover* to remember to praise God for their deliverance out of Egypts bondage: or the feast of * *Purim*, to give thanks for their deliverance from *Hamans* conspiracie. Such among us are the fifth of August to praise God for delivering our gracious King from the bloudy conspiracie of the traiterous *Gowries*; and the fifth of November, to praise God for the deliverance of the King, & the whole State from the Popish Gun-powder treason. Such feasts are to be celebrated by a publike rehearsall of those speciall benefits, by spirituall psalmes and dances, by mutuall feasting, and sending presents every man to his nighbour, and by giving gifts to the poore.

‖ Exod. 12.15.

* Hest. 6.19, 21.

But forasmuch as the benefit of our redemption was the greatest that man needed from God, or that God ever bestowed

...ed upon man; and that the Lords ...per is left by our Redeemer, as the ...ist memoriall of our redemption: ...ry Christian should account this holy ...per his chiefest & joyfulest feast in ... world. And seeing that as it mini...th to worthy partakers the greatest ...ance which they have of their sal...ion; so it pulleth temporall judge...nts on the bodies, and [without re...ance] eternall damnation on ye souls ...them, who receive it unworthily: let ...e how a Christian may best fit him...f to be a due partaker of so holy a ...; and to be a worthy guest at so sa...d a Supper.

...ations concerning the due manner of ...ctising piety in receiving the holy Supper of the Lord.

THough no man living is of himself worthy to be a guest at so holy a ...per; yet it pleaseth God of his grace, ...ccept him for a worthy receiver, who ...vouretb to receive that holy my...e with that competent measure of ...e that he hath prescribed in his ...d.

...e that would receive this holy Sa...ent with due reverence, must con...ably perform three sorts of duties: ..., *those which ought to be done before he* ...th: Secondly, *those that are to be* ... *the receiving*: Thirdly, *those that* ...*be done after that he hath received the* ...ent. The first is called *Preparation*, ...cond *Meditation*, the third *Action*, ...*Practice*.

Of Preparation.

That a Christian ought necessarily to prepare himself before he presume to be a partaker of the holy communion, may evidently appear by five reasons:

First, because it is Gods commandment: For if he commanded under the pain of death, that none *uncircumcised should eate the Paschal Lamb; nor any circumcised under four dayes preparation: how much greater preparation doth he require of him that comes to receive the Sacrament of his bodie and blood; which as it succeedeth, so doth it excel by many degrees the Sacrament of the Passeover.

* Exod. 12, 48.

Secondly, because § example of Christ teacheth us so much: for he ‖ washed his Disciples feet before he admitted them to eat of his supper: signifying how they shouldest lay aside al *unpureneſſe of heart*, and uncleanneſſe of life, and be furnished with humility and charity, before they presume to taste of his holy Supper.

‖ John 13, 5.

Thirdly, because it is the counsel of the holy Ghost: † *Let every man examine himself, and so let him eat, &c.* And if a man, when he is to eat with an * *earthly prince, must consider diligently what is before him, & put a knife to his throat, rather than commit any rudeneſſe*; how much more oughtest thou to prepare thy soul, that thou mayest behave thy self with all fear & reverence, when thou art to feast at the holy table of § Prince of princes!

† 1 Cor. 11, 28.

* Prov. 23. 1, 2.

Fourthly, because it hath been ever the practice of all Gods Saints, to use holy preparation before they would meddle with divine mysteries. *David* would

would not go near to Gods Altar, till he had first* *washed his hands in innocency.* Much lesse shouldest thou, without due preparation, approach to the Lords table. *Abimelech* would not give, nor *David* and his men would not eat the *Shew bread*, but on condition, that their *vessels were holy*; how much lesse shouldest thou presume to eat the *Lords bread*, or rather, *the bread which is the Lord*, unlesse the vessel of thy heart be first cleansed by repentance? And if the Lord required [x] *Joshua* (as he had done *Moses* before) *to get off his shoes*, in reverence of his Holiness, who was present in that place, where he appeared with a sword in his hand, for the destruction of his enemies: how much rather shouldest thou put off all the affections of thine earthly conversation, when thou comest neer that place, where Christ appeareth to the eye of thy faith, with wounds in his hands and side, for the redemption of his friends? And for this cause it is said,* *That the Lambes wife hath made her self ready for his marriage.* Prepare therefore thy self, if thou wilt in this life be betrothed unto Christ by Sacramentall grace; or in heaven marryed unto him by eternall glory.

* Psalm. 26, 6.

‖ 1 Sam. 21, 6.

x Josh. 5, 15. Exod. 3, 5.

* Apoc. 19, 7.

Fifthly, because that God hath ever smitten with fearfull judgements those who have presumed to use his holy ordinances without due fear and preparation. God set a [a] *flaming sword* in a *Cherubins hand*, to smite our first parents, being defiled with sinne, if they should attempt to go into Paradise, to eat the Sacrament of the tree of life. Fear thou

a Gen. 3.

therefore to be smitten with the sev
of Gods vengeance, if thou presumest
go into the Church with an impeni
heart, to eat the Sacrament of the Lo
[b]1 Sam. 6, 19. of life. God smote [b]fifty thousand
the Bethshemites, for looking irrever
*2 Sam. 6, 7. ly into his Ark; and killed * Uzza wi
sudden death, for but rash touching
‖2 Chro. 26, 18. &c. the Ark; and smote Uzziah with a l
prosie, for medling with the Priests
fice, which pertained not unto him. T
fear of such a stroke made Ezechias
earnestly to pray unto God, that h
would not smite the people that was
time to *prepare themselves as they should
eat the Passeover*. And it is said, that th
Lord *heard Ezechias, and healed the peop*
intimating, that if it had not been for E
zechias prayer, the Lord had smitten th
people for their want of due prepara
on. And the man, who came to the ma
riage feast without his *wedding garment*
examining of himself, was examined
another, and thereupon bound *hand an
foot, and cast into utter darkness*, Mat. 22.
† 1 Cor. 11, 25. &c. 12. And S. *Paul* tells the †Corinthians,
that for want of this preparation, in e
*amining and judging themselves before they
did eat the Lords Supper*, God hath sen
that fearfull sickneſſe amongſt them,
whereof *some were then sicke, others weak
and many fallen asleep*, that is, taken away
by *temporall death*. Insomuch, that
* 1 Cor. 11, 25. the Apostle saith, that every * *unworthy
receiver eates his own judgement: temporall*
if he repents; *eternall*, if he repents not:
and that in so hainous a measure, as h
‖ Ve. 27. he ‖*were guilty of the very body and blood*
the

the Lord, whereof this Sacrament is an holy signe and seal. And Princes punish the indignity offered to their great Seal, in as deep a measure, as that which is done to their own persons, whom it representeth. And how hainous the guiltinesse of Christs bloud is, may appear by the misery of the Jews ever since they cryed † *his bloud to be on them and their children*. But then thou wilt say, it were better to abstain from comming at all to the holy communion: Not so; for God hath threatned to punish the * wilfull neglect of his Sacraments with eternall damnation both of body and soul. And it is the commandment of Christ, ‖ *Take, eat, do this in remembrance of me*: & he will have his commandement, under the penalty of his curse, obeyed. And seeing that this Sacrament was the [l] greatest token of Christs love, which he left at his end to his friends, whom he loved to the end; therefore the neglect & contempt of this Sacrament must argue the [m] *contempt* and *neglect* of his love & bloud-shedding: than which no sin in Gods accounts can seem more hainous. Nothing hinders why thou mayest not come freely to the Lords Table; but because thou hast rather want the love of God, than leave thy filthy sin. O come, but come a guest prepared for the Lords Table, seeing they are [n] *blessed, who are called to the Lambs Supper*. O come, but *come prepared*, because the [o] efficacie of the Sacrament is received according to this proportion of the faith of the receiver. This preparation consists in the seri-

† Matt. 27. 25.
* Numb. 9. 13. Heb. 2. 3.
‖ Matth. 26.
1 Cor. 11.
l 1 John 13. 1.
m Heb. 10. 28, 29.
n Apoc. 19. 9.
o Efficacia Eucharistiæ non æqualiter se habet, quoad omnes fideles, sed pro ratione fidei communicantium. Origen.

ous consideration of three things: First, of the *worthinesse of the Sacrament*, which is termed *to discerne the Lords body*: Secondly, of thine owne *unworthinesse*, which is *to judge thy self*: Thirdly, of the meanes whereby thou mayest become a *worthy receiver*, called *communication of the Lords body*.

1. *Of the worthinesse of the Sacrament.*

THe worthinesse of this Sacrament is considered three wayes: First, by the *majesty* of the *Author* ordaining. Secondly, by the *preciousnesse* of the *parts* whereof it consisteth. Thirdly, by the *excellencie* of the *ends* for which it was ordained.

1. *Of the Author of the Sacrament.*

The Author was not any Saint, or Angel, but our Lord Jesus, the eternall Son of God: for it pertaineth to Christ only under the New Testament, to institute a Sacrament; because he only can promise and perform the grace that it signifieth. And we are charged to [p] *hear no voice but his* in his Church. How sacred should we esteem the Ordinance that proceedeth from so divine an Author?

2. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three: First, *the earthly signes signifying*. Secondly, *the divine word sanctifying*. Thirdly, *the heavenly graces signified*.

First, the earthly signes are *Bread* and *Wine*, 1 Cor. 11. 23, &c. Prov. 9, 5. in number two, but one in use.

Secondly, the *divine Word* is the word of Christs institution; pronounced with prayers & blessings, by a [q] lawfull Minister: (Heb. 5, 4. Nu. 16, 40. 1 Cor. 10, 16.)

The

p Matt. 17, 5.

q Eucharistiæ sacramentum non de aliorum manu, quam præsidentium sumimus. *Tert. lib. de coron. cap. 3.*

The *Bread* & *Wine* without the *Word* are nothing, but as they were before; but when the *Word* commeth to those elements, then they are made a Sacrament; and God is present with his own ordinance, and ready to performe whatsoever he doth promise. The divine words of blessing do not change or annihilate the [r] substance of the bread and wine: (for if their substance did not remain, it should be no Sacrament:) but it changeth them in use and in name. For, that which was before but common bread and wine to nourish mens bodies, is after the blessing destinated to an holy use for the feeding of the souls of Christians. And where before they were called but bread & wine, they are now called by the name of those [t] *holy things* which they signify, *The body and blood of Christ*: the better to draw our minds from those outward elements to the heavenly graces, which by the sight of our bodies they represent to the spiritual eyes of our faith. Neither did Christ direct these words, *This is my body*, *This is my blood*, to the bread and wine, but to his disciples: as appeares by the words going before, *Take ye, eate ye*. Neither is the bread his body, but in the same sense that the cup is the New Testament, viz by a sacramentall Metony-

r Qui est a terra panis percipiens vocationem Domini, non jam communis panis est, sed Eucharistia ex duabus rebus constans, terrena & cœlesti. *Iren. lib. 4. cap. 30.* Per Sacramentum corporis & sanguinis Domini, Divina efficimur consortes naturæ, & tamen esse non desinit substantia vel natura panis & vini. *Gelas. contra. Eutych.* t Christus visibilis symbolis, corporis & sanguinis appellatione, honoravit, non naturam mutans, sed gratiam naturæ adjiciens. *Theod. Dialog. 1.*

mie. And *Mark* notes plainly, that the words, *This is my blood, &c.* were not pronounced by our Saviour, till after that all his disciples had drunken of the cup. Mark 14. 23, 24. And afterwards in respect of the naturall substance therof, he calls that *the fruit of the vine*, which in respect of the spirituall signification thereof, he had before termed *his blood*, vers. 25. after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in remembrance of him*; and he bids us eat, not simple his *body*, but *his body* as it was then *broken*, & his blood *shed*, which S. *Paul* expounds to be but *the communion of Christs body*, and the [t] *communion of his blood*, that is, an effectuall *pledge*, that we are partakers of Christ, and of all the merits of his body and blood. And by the frequent use of this communion, will *Paul* have us to [u] *make a shew of the Lords death till he come* [x] from heaven, and till we as [y] *Angels shall be caught up into the aire to meet him*, who is the blessed carkase and life of our soules.

t 1 Cor. 10, 16.

u 1 Cor. 11, 26.

x Act. 3. 21, & 12, 11. Heb. 8, 1.

y Mat. 24. 27, 28.

Thirdly, the *spirituall graces* are likewise two: the *body of Christ*, as it was in the feeling of Gods anger due to us crucified, and his blood as it was [in the like sort] *shed for the remission of our sins*. They are also in number two, but in use one, *viz. soluble Christ*, with all his benefits offered to *all*, and given indeed to the faithfull. These are the three *integrall* parts of this blessed Sacrament; the *Signe*, the *Word*, and the *Grace*. The *Signe* without the *Word*, or this *Word* without the *Signe*, can

do nothing: & both conjoyned are unprofitable, without the *Grace* signified; but all three concurring, make an effectuall Sacrament to a *worthy receiver*. Some receive the outward signe without the spirituall grace, as *Judas*, who [as *Austin* saith] received [z] *the bread of the Lord*, but not § *bread which was the Lord*. Some receive the spirituall grace, without the outward signes, as the *Saint-Thiefe* on the crosse: and innumerable of the faithfull, who dying, desire it, but cannot receive it through some externall impediments: but the worthy receivers, to their comfort, receive both in the *Lords Supper*.

Christ chose bread and wine [rather than any other elements] to be the outward signe in this blessed Sacrament: first, because they are easiest for all sorts to attain unto: Secondly, to teach us that as mans temporall life is chiefly nourished by *Bread, and cherished by Wine; so are our soules by his *Body* and *Blood* sustained and quickened unto eternall life. Christ appointed wine with the bread to be the outward signe in this sacrament, to teach us: first that as the perfect nourishment of mans body consists both of meat and drink; so Christ is unto our souls, not in part, but in perfection, both *salvation* and *nourishment*. Secondly, that by seeing the sacramentall wine apart from § bread, we should remember how all his precious bloud was spilt out of his blessed body, for the remission of our sins. The outward signe the Pastor gives in the Church, and thou

[z] Panem Domini, non panem Dominum, *Aug.*

* *David* calls bread the strength of mans heart, Psal. 104. 15. *Isaiah*, the stay of bread chapter 1. *Ezekiel*, the staffe of bread, chapter 4. 16. *Homer*, Mueios androon.

thou doſt eate with the mouth of the body: the ſpirituall grace Chriſt reacheth from heaven, and thou muſt eate it with the mouth of thy faith.

3. *Of the end for which this holy Sacrament was ordained.*

The excellent and admirable ends, or fruits for which this bleſſed Sacrament was ordained, are ſeven.

Of the firſt end of the Lords Supper.

1. To keep Chriſtians in a continuall * remembrance of that *propitiatory ſacrifice*, which Chriſt once for all offered by his death upon the croſſe, to reconcile us unto God. *Do this* [ſaith Chriſt] *in remembrance of me.* And (ſaith the Apoſtle) *As oft as ye ſhall eate this bread, and drinke this cup, ye doe ſhew the Lords death till he come*, 1 Cor. 11. 25. And he ſaith, that by this Sacrament, & the preaching of the Word] *Jeſus Chriſt was ſo evidently ſet forth before the eies of the* † Galatians, *as if he had been crucified among them*: for the whole action repreſents *Chriſts death*, the breaking of the bleſſed bread, the crucifying of his bleſſed body; and the powring forth of the ſanctified wine, the ſhedding of his holy bloud. Chriſt was once in himſelf really offered; but as often as the Sacrament is celebrated, ſo often is he ſpiritually offered by the faithfull.

Hence § Lords Supper is called a *propitiatory ſacrifice*, not properly, or really, but figuratively, becauſe it is a memorial of that *propitiatory ſacrifice* which Chriſt offered upon the croſſe. And to diſtinguiſh it from the reall ſacrifice, the Fathers ca-

* Matt. 26. 26. 2 Cor. 11. 26.

† Gal. 3. 1. Heb. 9. 26. & 10. 12 & 1. 13.

Quotidie nobis Chriſtus crucifigitur, *Auguſt. in Pſ. 33.*

§ Metonumikoos.

ll it the * *unbloudy sacrifice*. It is also called the *Eucharist*, because that § church in this action offereth unto God the sacrifice *of praise and thanksgiving* for her redemption, effected by the true and only *expiatory sacrifice* of Christ upon the crosse. If the sight of *Moabs* King, sacrificing on his walls his own son, to move his gods to rescue his life, 2 Kin. 3. 27. moved the assailing Kings to such pitie, that they ceast their assault, and raised their siege: how should the spirituall sight of God the † Father, sacrificing on the crosse his only begotten Son, to save thy soul, move thee to love God thy Redeemer, and to leave sin, that could not in justice be expiated by any meaner ransome?

* *Incruentum sacrificium.* If it be unbloudy, because it is void of bloud, then it is not Christs naturall body. If because is is offered without shedding of bloud, then it is not available for the remission of

Of the second end of the Lords Supper.

2. To *confirme our faith*: for God by this Sacrament doth signifie and seale unto us from heaven, that according to the *promise* and *new covenant* which he hath made in Christ, he will truly receive into his grace and mercie all penitent beleevers, who duly receive this holy Sacrament; and that for the merit of the death & passion of Christ, he will as verily for-

sins. Hebrewes 9. 27. † Christo cum Patre & Spiritu sancto sacrificium panis & vini, in fide & charitate sancta Ecclesia Catholica offerre non cessat. *Aug. de fide ad Pet. Diac. cap. 7.* Cum frangitur hostia, dum sanguis de calice in ore fidelium fundinir, quid aliud quam Dominici corporis in cruce immolatio, eiusque sanguinis de latere effusio designatur? *Can. dist. 2. de consec.* cum frangitur. 37.

give

give them all their sins, as they are ma
partakers of this Sacrament. In this re
‖ Rom. 4, 11. pect the holy Sacrament is called. ‖ *The*
seale of the new covenant, and remission o
Mat. 26, 28. *sins.* In our greatest doubts we may there
2 Cor. 11, 2. fore, receiving this Sacrament, undoub
tedly say with *Samsons* mother, *If the*
Lord would kill me, he would not have rece
* 1 Cor. 10, 16. *ved a burnt-offering and a meat offering at*
our hands, neither would he have shewed all
† Joh 24. 16, 23. *these things, nor would at this time have*
told us such things as these, Judg. 13. 23.
‖ 1 Cor. 6, 17. *Of the third end of the Lords Supper.*

3. To be a *Pledge* and *Symbole* of the
* Ephe. 3, 17. most neere and effectuall communion
which Christians have with Christ. * *The*
† John 3, 5. *cup of blessing which we blesse, is it not the*
Ephe. 5. *communion of the bloud of Christ? The bread*
‖ Ephe. 5, 23. *which we breake, is it not the communion of*
Col. 1, 18. *the body of Christ?* that is, a *most effectuall*
Rom. 12, 4. 5. *signe* and *pledge* of our communion with
† Ephel. 2. 19, 20. Christ. This union is called † *abiding in*
* 1 Cor. 10, 17. *me,* ‖ *joyning to the Lord,* * *dwelling in our*
‖ Ephes. 5. 31, 32. *hearts*: and is set forth in the holy Scrip
Apoc. 21. 2. tures by divers similies: First, of the †
vine & branches: Secondly, of the ‖ *head*
and *body*: Thirdly, of the * *foundation* and
building: Fourthly, of one † *loafe* con
fected of many grains: Fifthly, of the
‖ *matrimoniall union* betwixt man and
wife, and such like. And it is threefold
betwixt Christ and Christians. The first
is *naturall*, betwixt our humane nature,
and Christs divine nature in the person
of the Word: The second is *mysticall*,
betwixt our persons absent from the
Lord, and the person of Christ, God and
Man, into one *mysticall* body: The third

[illegible], betwixt our persons present [illegible] the Lord, and the person of Christ [illegible] a body glorified: These three con[illegible]tions depend each upon other. For, [illegible] not our nature been first *Hypostati*[illegible] united to the nature of God in the [illegible] person, we could never have been [illegible] to Christ in a mysticall body. And [illegible] we be not in this life (though absent) [illegible] to Christ by a mysticall union, [illegible] shall never have communion of glo[illegible] with him in his heavenly presence. [illegible] mysticall communion [chiefly here [illegible]] is wrought betwixt Christ and [illegible] by the Spirit of Christ apprehending [illegible] and by our faith [stirred up by the [illegible] Spirit] apprehending Christ again. [illegible] which S. *Paul* doth most lively ex[illegible]: * *I follow after, if that I may ap*[illegible] *that for which also I am apprehend*[illegible] *of Christ Jesus.* How can he fall away [illegible] holdeth, and is so firmly holden? [illegible] union he shall best understand in [illegible] mind, who doth most feele it in his [illegible]: But of all other times, this union [illegible] best felt, and most confirmed, when we [illegible] duely receive the Lords Supper. For [illegible] we shal sensibly feel our hearts knit [illegible] Christ, and the desires of our souls [illegible] by faith and the holy Ghost, as [illegible] the cords of love, neerer and neerer [illegible] his Hollinesse.

From this *communion with Christ*, there [illegible]loweth to the faithfull many un[illegible]kable benefits.

As first, Christ took by [r]imputation [illegible] their sins & guiltinesse upon him, to [illegible] Gods justice for them: & he freely gives

* Phil. 3, 12.

r 2 Cor. 9. 2. Rom. 4, 25. 1 Peter 2. 24. Phil. 3, 9.

gives by imputation, unto us al his ri
teousnes in this life, & al his right
eternall life when this is ended:
[s] counteth all the good or ill tha
done unto us, as done unto his e
s Matt. 25.33. person.

Act.3.4. Mat.25.45. Zach.2.8. t Eph.4.23.24. Rom.8.29. 2. Cor.3.18. u John 15.5. &c.1.14. x 1 Cor.6.15.

Secondly, there floweth from *Ch*
nature into our nature, united to him,
lively spirits and breath of grace, which
neweth us to a spiritual life: and so
clifieth [t] our minds, wills, and af
ons, that we daily grow more and
conformable to the image of Christ.

Thirdly, he bestoweth upon them
saving graces, necessary to attain eter
life; as the *sense of Gods love, the assu*
of our election, with *regeneration, ju*
tion, and [u] *grace to do good works*, til
come to live with him in his hea
Kingdome. This should teach all
Christians to keep themselves as the
undefiled members of Christs holy bo
to beware of all *uncleannes*, and *filth*
knowing that they live in Christ, a
ther, that Christ liveth in them. F
this union with Christ (sealed un
by the Lords Supper) S. *Paul* dre
arguments to withdraw the Corinth
from the pollution both of Idol
1. Cor.10.16. and adultery, 1. Cor
6. 15, 16.

Lastly, from the former comm
'twixt *Christ* and *Christians*, there
another communion 'twixt *Christian*
mong themselves, which is also
represented by § Sacrament of the
Supper; in that the whole Church
many, do all communicate of one

that holy action. *We being many, are one bread, and one body*, 1. Cor. 10. 17. for we are all partakers of that one bread; that is the bread which we eat in the Sacrament, is but one, though it be confected of many graines: so all the faithfull, though they be many, yet are they but *one mysticall body*, under one *head*, which is Christ. Our Saviour prayed five times in that prayer, which he made after his last Supper, that his disciples might be one, to teach us at once, how much y Joh. 17 11, 21 22 unity pleaseth him. This union be- 23, 26. twixt the faithfull is so ample, that no distance of place can part it: so strong, that death cannot dissolve it: so dureable that time cannot weare it out: so effectuall, that it breeds a fervent love 'twixt those who never saw one anothers face. And this conjunction of soules is termed *the Communion of Saints*, which Christ effecteth by six specially meanes: First, by z 2 Cor. 4. 13. renning them all by one and the same a Eph. Spirit (z) *Spirit*. Secondly, by endueing 4. 5. them all with one and the same (a) *Faith*: b Rom. thirdly, by shedding abroad his own 5. 5. *Love* into all their hearts. Fourthly, c Titus by (c) regenerating them all by one and 3. 5. the same Baptisme. Fifthly, by (d) nou- and 11. rishing them all with one and the same 34. *heavenly food*. Sixthly, by being one (e) d 1 Cor. 10. 17, *head*, of that one body of his e Col. 1. *Church*, which he reconciled to *God in the* 18. & 22 *body of his flesh*. Hence it was, that the multi- f Act. 4. tude of beleevers in the Primitive church, 32. were of (f) *one heart*, and of *one soul*, in Ephes. *love, affection*, and *compassion*. And this 4. 3. should teach *Christians* to love one ano-

ther; seeing they are all members of the same holy and mysticall body, whereof Christ is head. And therfore they should have all a Christian sympathy, and fellow-feeling to rejoyce one in another joy, to condole one in anothers grief, to beare with one anothers infirmities and mutually to relieve one anothers wants.

Of the fourth end of the Lords Supper.

4. *To feed the soules of the faithfull in an assured hope of life everlasting.* For this Sacrament is a signe & pledge unto as many as shal receive the same according to Christs institution, that he will, according to his promise, by the vertue of his crucified body & bloud, as verily feed our souls to life eternall, as our bodies are by bread and wine nourished to this temporall life. And to this end, Christ in the [g] action of the Sacrament really giveth his very body and blood to every faithfull receiver. Therefore the Sacrament is called, *The Communion of the body and blood of the Lord.* And [h] communication is not of things absent, but present; neither were it the Lords Supper if the Lords body and bloud were not there. Christ is verily present in the Sacrament, by a double union: whereof the first is spirituall, betwixt Christ & the

g Audio quid verba sonent, neque enim mortis tantum ac resurrectionis suæ beneficium nobis offert Christus sed corpus ipsum in quo passus est, & resurrexit. Concludo realiter, hoc est, vere nobis in cœna dari Christi corpus, sit animis nostris in cibum salutarem. [illegible] in 1. Cor. 11. ver. 25. 1 Cor. 10. 16. h Quod se nobis communicat, id fit arcana spiritus sancti virtute, qua res locorum distantia sejunctas, & procul dissitas, non modo aggregare, sed coadunare in unum potest. *Cal.* in 1. Cor. 11. 25.

worthy

...thy receiver: the second is Sacra-...ntal, betwixt the body and the bloud ...f Christ, and the outward signes in the ...cramment. The former is wrought by ...ans that the *same holy Spirit*, dwelling ...Christ, and in the faithfull, [i] *incorpo-...th the faithfull* as members unto ...rist their head, & so makes them one ...th Christ, and partakers of al the *gra-...s, holines, and eternall glory* which is in ...m, as sure and as verily as they heare ...*words of the promise*, and are partakers ...f the outward signes of the holy Sacra-...nt. Hence it is, that the wil of Christ ...a true Christians will: & the Christi-...n life is *Christs, who liveth in him*, Gal. ...If you look to the things that are ...ed, this Union is *essentiall*: if to the ...of this Union, it is *reall*: if to the ...er how it is wrought, it is *spiritual*. ...is not our faith that makes the body ...bloud of Christ to be present, but the ...it of Christ dwelling in him and us. ...r faith doth but *receive* and *apply* un-...our soules, those heavenly graces ...ich are offered in this Sacrament.

The other being the sacramentall U-...n, is not a physicall or locall, but a ...ritual conjunction of the earthly ...es, which are bread and wine, with ...heavenly graces, which are the body ...bloud of Christ, in the act of recei-...ng: as if by a naturall relation they ...re but one & the same thing. Hence ...is, that in the same [k] instant of time

i Hac (*scil.* corpus & sanguis Domini accepta atque hausta, id efficiunt, ut & nos in Christo, & Christus in nobis sit. *Hil. lib. 8. de Trin.* Jam corpus Christi meo corpori sociatū est, & sang ule ejus meas ornavit genas, *B. Agnetis dict. apud Ambr.*

k Corpus non ad-...rum pane *hama*, id est, simul loco, sed *homon*, id ...t, simul tempore.

l Quum coena coelestis 1. actio, minime absurdum est Christum in coelo manentem a nobis recipi. *Cal. in* 1. Cor. 11. 25. m Fidē mitte in coelum, & eum interris, tanquam praesentem tenuisti, *Aug. Ep.* 3. *ad Volus.*

that the worthy receiver eateth with his mouth the bread and wine of the Lord, he eateth also with the mouth of his faith, the very body and bloud of Christ. Not that [l] Christ is brought down from heaven to the Sacrament, but that the holy Spirit, by the Sacrament, lifts up his mind unto Christ, not by any local call mutation, but by devout affection: so that in the holy [m] *contemplation of faith*, he is at that *present with Christ*, and *Christ with him*. And thus beleeving and meditating how Christ his body was crucified, and his precious bloud shed for the remission of his sins, and the reconciliation of his soul unto God; his soul is hereby more effectually fed in the assurance of eternall life, than bread and wine can nourish his body to this temporall life. There must be therefore of necessity in the Sacrament, both the outward signes to be visibly seen with the eyes of the body, & the body and bloud of Christ to be spiritually discerned with the eye of [n] faith. But the form how the holy Ghost makes the body of Christ, being absent from us in place, to be present with us by our union, S. Paul termes a [o] *great mysterie*; such as our understanding cannot worthily comprehend.

n Fidem quum dico, non intelligo quamlibet opinionem, sed fiduciam, qua quum audis panem tesseram esse corporis Christi, non dubitas impleri a Domino quod verba sonant, corpus quod nequaquam cernis, spirituale esse tibi alimentum, vimq; ex Christi carne vivificam in nos per spiritum diffundi. *Calv. ibid.* o Eph. 5. 32.

The

The sacramentall bread and wine therefore are not bare signifying signes, but such as wherewith Christ doth indeed exhibite and give to every worthy receiver not only his * divine vertue & efficacie, but also his very body and bloud, as truely as he gave to his Disciples the holy Ghost by § signe of his sacred Breath; or health to the diseased, by the word of his mouth, or touch of his hand or garment. And the apprehension by faith is more forcible, than the exquisitest comprehension of sense or reason. To conclude this point, the holy Sacrament is that blessed bread, which being eaten, opened the eies of the † Emaulites, that they knew Christ. This is that *Lordly cup*, by which ‖ we are *all made to drinke into one spirit*. This is that rock flowing with † honey, that reviveth the fainting spirits of every true *Jonathan*, that tasts it with the mouth of faith. This is that † *Barley loafe*, which *tumbling from above*, strikes down the tents of the Midianites of infernall darknesse. *Eliah's* Angelicall † cake and water preserve him forty dayes in Horeb: & * *Manna* (*Angels food*) fed the Israelites forty yeers in the wildernesse: but this is that † *true bread of life*, and heavenly *Manna*, which if we shall duely eate, will nourish our soules

* Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur, non tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus membra, ex carne ejus, dum in unam deitatem & vitam & substantiam [ut ita loquar] cum illo coalescimus, *Cal. ibid.* † Luke 24.30, 31. ‖ 1 Cor. 12.13. * 1 Sam. 14. 27. † Judg. 7.14. † 1 Kin. 19.5,7. * Psal. 78.24, 25. Exod. 16.35. † John 6,32,33,49,50.

for ever unto life ‖ *eternall.* How must then our soules make unto Christ that request from a spirituall desire, which the Capernaites did from a carnall motive: * *Lord, evermore give us this bread.*

The fifth end of the Lords Supper.

5. *To be an assured pledge unto us of a resurrection.* The resurrection of a Christian is two-fold: first, the † spirituall resurrection of our soules in this life from the death of sin, called the first resurrection: because that by the Trumpet-voice of Christ, in the preaching of the Gospel, we are raised from the death of sin to the life of grace. ‖ *Blessed and holy is he* [saith S. *John*] *who hath part in the first resurrection: for on such the second death hath no Power.* The Lords Supper is both a meane and a pledge unto us of this spirituall and first resurrection: *he that eateth me, even he shall live by me:* then are we fit guests to † *sit at the table with Christ*, when like *Lazarus*, we are raised from the death of sin, to the newnesse of life.

The truth of this first resurrection will appeare by the motion wherewith they are internally moved: for if in thou art moved in the duties of mortification, and practice of pietie, thy heart answereth with *Samuel* ‖ *Here I am, for thou callest Lord, for thy servant heareth.* And with *David*, * *O God, my heart is ready.* And with *Paul*, † *Lord what wilt thou have me to doe?* Then surely, thou art raised from the death of sin, and hast thy part in the first

‖ John. 6.51,53 * John. 6.34. † John. 5.21. Rom. 5. 4,5,5. ‖ Rev. 20.5. Hinc apud priscos Sacramentum Baptismatis appellabatur, *Salus*: Sacramentum vero Dominici corporis, *Vita. Aug. lib.* 1. *de peccatorum meritis. cap.* 14.

† John. 12.2. ‖ 1 Sam. 3.10. * Ps. 108.1. † Act.

[illegible] resurrection: but if thou remainest ignorant of § true grounds of religion, & [illegible]dest in thy selfe a kind of secret loathing of the exercises thereof, and must be drawne, as it were against thy will to the workes of pietie, &c. then surely, thou hast § *but a name that thou livest, but thou art dead*, as Christ told the Angel of the Church of Sardis; and thy soule is but [illegible] salt to keep thy body from stinking.

Secondly; the *corporall resurrection* of our bodies at the last day, which is called the *second resurrection*, which freeth us from the first death. * *He that eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day.* For this Sacrament † signifieth and sealeth unto us, *that Christ died and rose again for us*, and that his ‖ *flesh quickeneth and nourisheth us* unto eternall life, and that therefore our bodies shall surely be raised to eternall life at the last day. For seeing our head is risen, all the members of the body shall likewise surely rise againe. For how can those bodies, which [being the *weapons of righteousnesse*,

§ Apoc. 3.1.

* John. 6.54.

† Hinc panis & vinum a veteribus nominantur, symbola resurrectionis. Con. Nic. John. 6.51.

‖ Caro Christi non in sese, sed in verbo ipsi hypostatice unito vivifica[illegible], Cyr. in Job. 10.13. Et quia est porpria caro verbi cuncta vivificantis, *Synod. Eph. de recta fide ad Reginas.* Vivificat, 1. ratione meriti obedientæ, quia Christi caro pro credentibus oblata fuit in sacrificium: 2. ratione copulationis nostræ cum Christo: quia non possumus ad Deum vitæ fontem pertingere, nisi carne illa Christi mediante, & quatenus carni illi quasi membra sumus infiti. Caro non prodest, Joh. 5.53. *i.e.* Carnalis opinio non conveniens cum mysterio manducationis carnis Christi.

Rom. 16.13. *Temples of the holy Ghost* 1 Cor. 6.19. *and members of Christ*] have been * fed and nourished with the body and bloud of the Lord of life, but shall be raised up at the last day? and this is the cause that the bodies of the Saints being dead are so reverently buried and laid to sleep in the Lord. And their burying places are termed the † *beds and dormitories* of the Saints. The reprobates shall rise at the last day, but by the Almighty ‖ power of Christ, as he is Judge, bringing them as malefactors out of § Goal to receive their sentence & deserved execution: but the Elect shall rise by vertue of Christs resurrection, and of the communion which they have with him as with their head. And his resurrection is the ‖ cause and assurance of ours. The resurrection of Christ is a Christians particular faith: the * resurrection of the dead, is the childe of Gods chiefest confidence. Therefore Christians, in the Primitive Church, were wont to salute one another in the morning with the phrase, *The Lord is risen*, and the other would answer: *True, the Lord is risen indeed.*

* Quomodo negant carnem capacem esse resurrectionis, quae sanguine & corpore Christi nutritur *Iren. lib.* 4. *cap.* 34

† Isa. 26. 19. 20.

‖ Christi resurrectio, in qua nostra innititur, communis resurrectionis fide jussor est, *Theod.* Mortuum esse Christum etiam Pagani credunt, resurrexisse vero propria fides est Christianorum, *Aug. lib. de resurr. Faust. cap.* 19. * Tota fiducia Christianorum est resurrectio mortuorum, *Tert. lib.* 3. *de resur. car.*

The sixth end of the Lords Supper.

To seale unto us the assurance of everlasting life. Oh, what more wished or loved than life? or what do all men naturally more, either feare or abhorre

than

† death: Yet is this first death nothing, if it be compared with the second death; neither is this life any thing worth in comparison of ‖ life to come. If therefore thou desire to be assured of eternall life, prepare thy selfe to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us, *That if any man eate of this bread, he shal live for ever: and the bread that I will give, is my flesh which I will give for the life of the world*, John 6.51. He therefore who duely receiveth of this holy Sacrament, may truly say, not only, *Credo vitam æternam*, I beleeve the life everlasting; but also, *Edo vitam æternam*, I eate life everlasting. And indeed this is the *true tree of life*, which God hath planted in the midst of the Paradise of the Church: and whereof he hath promised to give ‖ *every one that overcometh to eate*. And this tree of life by infinit degrees excelleth the tree of life that grew in the Paradise of Eden: For that had his root in the earth, this from heaven; that gave but life to the body, this to ‖ soul; that did but preserve ‖ life of the living, this restoreth life to the dead. The *leaves of* * *this tree heale the nations* of beleevers, and it yeelds every moneth a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they, who often eate of this Sacrament; at least, once every moneth take anew of this renewing fruit, which Christ hath prepared for us at his table to heale our infirmities, and to confirme our beliefe of life everlasting.

† Omnium terribilium terribilissimum mors.

‖ Apoc 2.7.

* Apoc. 22.2.

Of the seventh end of the Lords Supper.

7. To bind all Christians, as it w
by an [u] oath of fidelity, to serv
onely true God; and to admit no
propitiatory sacrifice for sins, but that
reall sacrifice, which by his death C
once offered, and by which he fu
the sacrifices of the Law, and effe
ternall redemption and righteousn
all beleevers. And so to remain fo
a publike mark of profession, to d
guish Christians from all sects and
religion. And seeing that in the
there is a strange christ adored, n
that was born of the Virgin Mary,
one that is made of a water-cake:
that the offering up of this breade
is thrust upon the Church, as a pro
tory sacrifice for the quick and the dead
true Christians, upon the danger of
ful perjury before the Lord chief j
of heaven and earth, are to detes
Masse, as the Idoll of indignation, w
is most derogatory to the all-suffi
world-saving merits of Christs death
passion. For by receiving the Sacra
of the Lords Supper, we all sweare,
all real sacrifices are ended by our L
death: and that his body and bloud
crucified and shed, is the perpetuall f
and nourishment of our souls.

[u] Milites Sacramento erant jurari, & obstricti ad præstandum soli Imperatori fidelitatem & obedientiam.

2. *How to consider thine own unworthi*

A Man shall best perceive his o
unworthinesse, by examining
life, according to the ten comma
ments of Almighty God. Search the
fore what duties thou hast omitted,
what vices thou hast committed, con

to every one of the Commandments: remembring, that without repentance and Gods mercie in Christ, the * *curse of God*, containing all the miseries of this life, and everlasting torments in hell fire, when this is ended, is due to the breach of the least of Gods Commandements. And having taken a due survey both of thy sins and miseries, retire to some secret place, and there putting thy selfe in the sight of the Judge, as a guilty malefactor, standing at the barre to receive his sentence, bowing thy knees to the earth, smiting thy breast with thy fist, and bedewing thy cheeks with thy teares, confesse thy sins, and humbly aske him mercy and forgivenesse, in these or the like words.

* Deut. 27.26. Gal. 3.10.

An humble confession of sins to be made unto God, before the receiving of the holy Communion.

O God, and heavenly Father, when I consider the goodnesse which thou hast ever shewed unto me, and the wickednes which † *I have committed against heaven, and against thee*, I am ashamed of my selfe, and confusion seems to cover my face as a vaile. For which of thy Commandements have I not transgressed? O Lord, I stand here guilty of the breach of all thine holy Lawes: For the love of mine heart hath not so intirely cleaved unto thy Majestie, as to vaine and earthly things: I have not feared thy judgements, to deterre me from sin, nor trusted to thy promises, to keep me from doubting of my temporall, or from despairing

† Luke 15.

‖ The first Commandement. Deut. 5.5. Mat. 22. 37, 38. Lev. 19.14. Psal. 22. 4, 5. 6. &c 35.8.

pairing of my eternal state. I have ma
the rule of thy divine * worship to
what my mind thought fit, not what
Word prescribed: finding my heart m
prone to remember my blessed Savi
in a painted picture of mans device, r
ther than to behold him crucified in
Word and Sacraments, after his own
dinance. Where I should never use
Name [whereat *all † knees doe bow*]
with religious reverence, nor any p
of thy worship, without due prepa
tion and zeale [*Here confesse thy rash
false swearing*] I have blasphemously
bused thy holy Name to rash and cu
mary oaths; yea, I have used oaths
thy sacred Name, as false covers of
filthy sin. And I have bin present at
service oft times more for seremo
than conscience; and to please men m
than to please thee my gracious God.

Where I should sanctifie thy
bath day, by being present at the pu
like exercises of the Church, and by m
ditating privately on the word
works of God, and by visiting the sic
and relieving of my poore brethren
[*Here confesse thy travelling on the Sabbath
and thy leaving the holy exercise, to gu
sporting or feasting.*] Alas, I have thoug
those holy exercises a burden, becau
they have hindred my vaine sports yea
I have spent many of thy Sabbaths
mine own profane pleasures, without be
ing present at any part of thy divine
worship.

Where I should have given all du
* reverence to my naturall, ecclesiasti
cal

* The second Commandement. Deut. 12.32. Matth. 15.9. † Gal. 2.1.

The third Commandement. Phil. 2.10. Eccl. 4.1,2. 1 Kin. 19.10. Jer. 5.2.

The fourth Commandement. Act. 20. 7.

* The fifth Commandement.

[illegible] & politick parents, I have not shew-[illegible] that measure of dutie and affection to [illegible] parents, which their care and kind-[illegible] hath deserved. I have not had thy [illegible]sters in such singular love for their [illegible] sake, as I ought; but I have taun-[illegible] at their zeale, and hated them, be-[illegible] they reproved me justly: [*Here [illegible] thy disobedience to thy Parents, Mi-[illegible], Magistrates, Masters, or Tutors.*] and [illegible] carried my selfe contemptuously [illegible] thy Magistrates and Ministers, [illegible] I knew that it is thy ordinance, [illegible] should be obedient unto them.

Where I should be * *slow to wrath and [illegible] to forgive offences*, and not suffer the [illegible] *to goe downe upon my wrath, to doe [illegible] for evill, loving my very enemies for thy [illegible]* [*Here confesse thy hastinesse and fury, [illegible] if thou hast been any way the cause of [illegible] mans death unjustly, or cruelly.*] I, a-[illegible], for one sorry word, have burst out [illegible] open rage, & harbouring thoughts [illegible] mischief in my heart, I have preferred [illegible] feed on mine own malice, rather than [illegible] eate of thy holy Supper.

Where I should keep my mind from [illegible] filthy lusts, and my body from all [illegible]cleannesse: O Lord, I have defiled [illegible], and made my heart a cage of all [illegible] thoughts, and my mind a very [illegible] of the uncleane spirit. [*Here confesse [illegible] God thy secret pollutions, fornication, or adultery, if Satan hath so far prevailed [illegible] thee.*] Yea, the remedie which thou [Lord] hast ordained for incontinencie, could not contain me within the bounds of chastity? for by doating on beautie, whose

* The sixth Commandement. Pro. 19.11. † Eph. 4.31. Matth. 5.44.

‖ The seventh Commandement. 1 Thes. 4.3. &c.

whose ground is but dust, Satan h
bewitched my flesh to lust after th
flesh. Where I should have lived in *
righteneſſe, giving every man his
being contented with mine own e
and living conscionably in my la
calling, should be ready [according
mine abilitie] to lend and give unto
poore: [*Here confesse if thou hast ste
stolne, or openly robbed any thing, or ha
tained from any fatherlesse child that
is his by right.*] Oh Lord, I have by
preſſion, extortion, bribes, cavilation,
other indirect dealings, under pre
of my calling and office, robbed & p
loyned from my fellow-Christians
I have received & suffered Christ, w
I was trusted many a time in his po
members, to stand hungry, cold, and
ked at my doore, and hungry, cold,
naked to goe away succourleſſe, w
came: & when the leanneſſe of his c
pleaded pittie, the hardneſſe of my h
would shew no compaſſion.

Where I should have made conſci
to speak the † truth in simplicity, wi
out any falshood, prudently judging
right; & charitably construing all th
in the best part: and should have de
ded the good name and credit of
neighbour: Alas (vile wretch that I a
I have belied and slandered my fell
brother, and as soon as I heard an e
report, I made my tongue the inst
ment of the Devill, to blazon that
broad unto others, before I knew
truth of it my selfe.
[*Here confesse if thou hast belied or slan*

* The eighth Commandement. Eph. 4.28. Luke 6. 34.35. Lev. 25.35.

† The ninth Commandement. Zech. 8.16. Matth. 10.16. 1 Cor. 13.7. Matth. 18.18, 19

thy neighbour, or not spoken the truth to [illegible] his innocency, when thou wast called [illegible].] I was so far from speaking a [illegible] word in defence of his good name, [illegible] it tickleth my heart in secret to hear [illegible] that I envied to be taxed with such [illegible]mish, though I knew that otherwise [illegible] graces of God shined in him in abun[illegible] measure. I made jests of officious, [illegible]vantage of pernicious lys: herein [illegible]ing my self a right Cretyan, rather [illegible] an upright Chrystian.

[illegible] lastly (O Lord] where I should [illegible] rested[k] fully contented with that [illegible]ion which thy Majesty thought mee[illegible] to bestow upon me in this pilgry[illegible], & rejoyce in anothers good as in [illegible] own: alas, my life hath been no[illegible] else but a greedy lusting after this [illegible]bours house, and that neighbours [illegible]; yea, secretly wishing such a man [illegible], that I might have his lyving or of[illegible], coveting rather those things which [illegible] hast bestowed on another; than be[illegible] thankfull for that which thou hast [illegible] unto my self. Thus I, O Lord, who [illegible] a carnall sinner, & sold under sinne, [illegible] transgressed all thy holy & spiri[illegible]ll commandments, from the first to [illegible] last, from the greatest unto the least; [illegible] here I stand guilty before thy Judge[illegible] seat of all the breaches of all thy [illegible]; and therefore liable to thy curse, [illegible] to all the myseries that justice can [illegible] forth upon so cursed a creature. [illegible] whither shall I go for deliverance [illegible] this misery? Angels blush at my [illegible]ellion, and will not help me; men are guilty

[k] The tenth Commandement. Heb. 13. 5. 1 Tim. 6. 6. Phil. 4. 11, 12.

guilty of § like transgression, and ca
help themselves: shall I then desp
with *Cain*, or make away my selfe w
Judas? No, Lord, for that were but to
the miseries of this life, and to begin
endlesse torments of hell. I will ra
appeale to thy * *Throne of grace*, wh
mercy begins to pardon abounding s
and out of the depth of my miseries
will crie with *David*, for the depth
thy † *mercies*. ‖ *Though thou shouldst*
me with afflictions, yet will I, like *Job*
my trust in thee. Though thou shoul
drowne me in the sea of thy displeas
with *Jonas*; yet will I catch such h
on thy mercy; that I will be taken
dead, clasping her with both my ha
And though thou shouldest cast me i
the bowels of hell, as *Jonas* into the b
of the Whale, [Jon. 2.2.] yet from the
would I crie unto thee: *O God the Fa*
of heaven, O Jesus Christ the Redeem
the world, O holy Ghost my sanctifier, t
persons, and one eternall God, have mercy
on me a miserable sinner. And seeing
goodnesse of thine own nature first m
ved thee to send thine only begotten
to die for my sins, ‡ by his death I m
be reconciled to thy Majesty: O m
not now my penitent soule, who be
displeased with her selfe for sin, desi
to returne to serve and please thee
newnesse of life: and reach from hen
thy helping hand to save me thy po
servant, who am [like *Peter*] ready
sinke in the sea of my sins and mise
Wash away the multitude of my
with the merits of that bloud whi

* Heb. 4.16.
† Psal. 131.1. &c.
‡ Job. 13.15.

re that thou haſt ſo abundantly ſhed
penitent ſinners.

And now that I am to receive this
the bleſſed Sacrament of thy preci-
body and bloud, O Lord, I beſeech
, let thy holy Spirit by thy Sacra-
nt, ſeale unto my ſoule, that by the
its of thy death and paſſion, all my
are ſo freely and fully remitted and
given, that the curſes and judgements
ch my ſins have deſerved, may ne-
have power either to confound me
this life, or to condemne me in the
which is to come: for my ſtedfaſt
h is, *that thou haſt died for my ſins, and
againe for my juſtification*, Rom. 4.
This *I believe, O Lord, help mine un-
ſe*. Worke in me likewiſe, I beſeech
, an unfeined repentance, that I may
tifully bewaile my former ſins, and
h them, and ſerve thee henceforth
newneſſe of life, and greater meaſure
holy devotion. And let my ſoule ne-
forget the infinite love of ſo ſweet a
iour, that hath laid down his life to
em ſo vile a ſinner: And grant,
d, that having received theſe ſeales
pledges of my communion with thee,
maiſt henceforth ſo dwell by thy
it in me, and I ſo live by faith
thee, that I may carefully walk all
dayes of my life in godlineſſe and
e towards thee, and in Chriſtian
e and charitie towards all my neigh-
urs: that living in thy feare, I may die
thy favour, and after death be made
ker of eternall life through Jeſus
ſt my Lord and only Savior. *Amen.*

3. *Of the meanes whereby they may become a worthy receiver.*

THese means are duties of two sorts, the former respecting God; the latter our neighbour. Those which respect God are three: First, sound knowledge: secondly, true faith: thirdly, unfeigned repentance. That which respecteth our neighbour, is but one, sincere charitie.

1. *Of sound knowledge, requisite in a worthy Communicant.*

* Heb. 5.12.1. John. 17.3. 1 Tim. 2.4. 1 Cor. 11.29. 2 Cor. 13.5. 1 Cor. 1.14. Rom. 8.5.

* *Sound knowledge is a sanctified understanding of the first principles of religion. As first, of the trinitie of persons in the unitie of the God-head.* Secondly, *of the creation of man, and his fall.* Thirdly, *of the curse and misery due to sin.* Fourthly, *of the natures and offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacrament sealing the same unto us.* For, as an house cannot be built, unlesse the foundation be first laid; no more can religion stand, unlesse it be first grounded upon § certain knowledge of Gods Word. Secondly, if we know not Gods will, we can neither beleeve nor do the same. For as worldly businesse cannot be done but by them, who have skill therin; so without knowledge must men be much more ignorant in divine and spirituall matters. And yet in temporall things a man may do much more by the light of nature: But in religious mysteries, the more we relie upon naturall reason, the further we are from comprehending spirituall truth. Which discovers the fearfull estate of those, who

without knowledge, and the more
full estate of those Pastors, who mi-
unto them without catechizing.

Of sincere faith, required to make a worthy Communicant.

Sincere faith is not bare knowledge
the Scriptures, and first grounds of
religion [for that * Devils and repro-
have in an excellent measure, and
beleeve it, and tremble] but *a true
persuasion, as of all those things whatsoever
Lord have revealed in his Word, so also
peculiar application unto a mans owne
of all the promises of mercy which God
made in Christ to all beleeving sinners:*
consequently, that † *Christ and all
mercies do belong to him as well as to
other.* For first, if we have not the
rousnesse of faith, the Sacrament
nothing unto us: and every man
the Lords Supper receiveth so much
beleeveth. Secondly, because that
without faith, we communicating on
, cannot apprehend Christ in hea-
: For as he dwelleth *in us by faith,*
Ephes. 3.17. so by faith we must like-
eate him. Thirdly, because that
without faith we cannot be perswaded
our consciences, that our receiving is
acceptable unto God.

Of unfained repentance requisite for a true Communicant.

* *True repentance is an holy change of
mind, when upon the feeling sight of Gods
and of a mans own misery, he turneth
all his known and secret sins, to † serve
in holynesse and righteousnesse all the
of his dayes.* For, as he that is glutted

* Jam. 2.19. Heb. 4.2

† Rom. 4.11.

‖ Heb. 11.6. Rom. 14.23. * Isa. 55.7. Ezek. 33.11. Acts 26.19. & 3.19. † Luke 1.74,75

with meat, is not apt to eate bread; he that is ſtuffed with ſins, is not fit to receive Chriſt. And a conſcience defiled with [t] wilfull filthineſſe, makes the uſe of all [u] holy things unholy unto us. Our ſacrificed ſpotleſs Paſſover could not be eaten with the ſower leaven of malice & wickedneſſe, ſaith Paul, 1 Cor. 5,8. Neither can the old bottels of our corrupt and impure conſciences retaine the new wine of Chriſts precious blood, as our Saviour ſaith, Mark 2. we muſt therefore truly repent, if we will be worthy partakers.

[t] Heb. 2.3.

[u] Tit. 2.15.

1. *The duty to be performed in reſpect of our neighbour, is Charity.*

Charitie is a hearty forgiving of all who have offended us, and after reconciliation, an outward unfained teſtifying of the inward affections of our hearts by geſtures, words, and deeds, as oft as we meet, and occaſion is offered. For firſt, without [x] this to our neighbour, *no ſacrifice is acceptable unto God.* Secondly, becauſe one chief end wherefore the *Lords Supper* was ordained, is, to [y] *confirme* Chriſtians love one towards another. Thirdly, no man can aſſure himſelfe, that his [z] *ſinnes* are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him. Thus far of the firſt ſort of duties which we are to perform before we come to the Lords Table, called *preparation.*

[x] Mat. 5.23,24.

[y] Joh. 13.14, 34,35.

[z] Mat. 6.12, 14,15. & 18,35

2. *Of the ſecond ſort of duties, which a worthy communicant is to performe at the receiving of the Lords Supper, called Meditation.*

The

THis exercise of spirituall *Meditation*, consists in divers points:

First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy selfe how thou art [a] invited by Christ to be a guest at his holy table, and how lovingly he invites thee: [b] *Ho, every one that thirsteth, come ye to the waters of mercie. Come, buy wine and milke without money, and without price: eate ye that which is good, let your soule delight it selfe in fatnesse. Take ye, eate ye, this is my body, which is broken for you; drink ye all of this: for this is my blood which was shed for the remission of our sins*, Mat. 26.26,27,28. &c. What greater honour can be vouchsafed, than to be admitted to sit at the Lords own Table? what better fare can be afforded, than to feed of the Lords owne body and blood? If [c] *David* thought it to be the greatest favour that he could shew to good *Barzillai*, for all the kindnesse that he shewed unto him in his troubles, to offer him, *that he should feed with him at his own table in Jerusalem*; how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his owne Table, and that with his owne holy body and blood?

[a] Mat. 22.
[b] 1 Pet. 1.
[b] Isa. 55. 1.
[c] 2 Sam. 19. 33.

2. As *Abraham*, *when he went up to the mount*, to sacrifice *Isaac* his son, [d] left his servants beneath in the valley; so when thou commest to the spirituall sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations, that thou mayest wholly contemplate

[d] Gen. 22. 5.

of Christ, and offer up thy soule a
him, who sacrificed both his soule a
body for thee.

2. Meditate with thy selfe, how p
cious and venerable is the body a
bloud of the Son of God, who is
Ruler of heaven and earth, the Lord,
whose beck the Angels tremble, and
whom both the quicke and dead
be judged at the last day, and thou
mongst the rest. And how that it is
who having been crucified for thy
offereth now to be received by faith
to thy soule. On the other side, cons
how sinfull a creature thou art: how
together unworthy of so holy a Gue
how ill deserving to taste of such sa
food, having been conceived in filt
nesse, and wallowing ever since in
mire of iniquity; bearing the name
a Christian, but doing the works of
[e]Haile King. Devill; adoring Christ with an [e] *A*
Rex in thy mouth, but spitting oath
his face, and crucifying him with
graceless actions.

Fourthly, ponder then, with what fa
dareſt thou offer to touch so holy a b
dy with such defiled hands? or to dri
such precious bloud with so lewd a
lying a mouth? or to lodge so bless
Guest in so unclean a stable? For if
Bethshemites were slaine, for but look
ing *irreverently* in the *Arke of the*
Testament, what judgement mayest th
nutly expect, who with such impure
and heart art come to see and receive
Arke of the *New Testament*, in wh
dwelleth all the fulnesse of the Godhead
dily? Col. 2. 9.

If [f] Uzza for but touching (though not without zeale) the *Ark* of the Covenant, was *stricken with sudden death*, what stroke of divine judgement may'st thou not feare, that so rudely, with uncleane hands, dost presume to handle the *Arke of the eternall Testament, wherein lay hid all the treasures of wisedome and knowledge*?

If *John Baptist* (the holiest man that was borne of a woman) thought himself unworthy to [g] bear his shooes: O Lord, how unworthy is such a profane wretch, as thou art, to eat his holy flesh, and to drink his precious bloud?

If the blesse Apostle S. *Peter*, seeing but a glimpse of Christs almighty power, thought himself unworthy to stand in the same Boat with him; how unworthy art thou to sit with Christ at the same table, where thou mayest behold the infiniteneſſe of his grace and mercie displayed?

If the Centurion [h] thought that the roofe of his house was not worthy to harbour so divine a Guest; what room can there be fit under thy ribs, for Christs holineſſe to dwell in?

If the *blood-issued* sick woman feared to touch the hem of his garment: how shouldst thou tremble to eate his *flesh*, and drink his *All-healing blood*? Yet if thou commest humbly, in faith, repentance, and charity, abhorring thy sinnes past, & purposing unfainedly to amend thy life hence-forth, let not thy former sins affright thee, for they shall never be laid unto thy charge: and this Sacrament

[f] 2 Sam. 6.7.

[g] Mat. 3.11.

[g] Mat. 8.8.

shal seal unto thy soul, that al thy sins, & the judgements due unto them, are fully pardoned, and cleane washed away by the bloud of Christ. For this Sacrament was not ordained for them who are perfect, but to help penitent sinners unto perfection. Christ *came not to call the righteous, but sinners to repentance*, Mat. 9. 12. 13. And he saith, *I hav the whole need not a Physitian, but they that are sicke*. Those hath Christ called, and when they came, them he hath helped. Witnesse the whole Gospel, which testifieth, that not one sinner, who come to Christ for mercy, went ever away without his errand. Bathe thou likewise thy sicke soule in this fountain of Christs bloud; and doubtlesse, according to his promise, Zach. 13. 1. thou shalt be healed of all thy sins and uncleanesse. Not sinners therefore, but they who are unwilling to repent of their sins, are debarred this Sacrament.

Fifthly, meditate that Christ left this Sacrament unto us as the chief token & pledge of his love; not when we would have made him a King, John 6. 15. (which might have seemed a requitall of kindnesse) but when Judas and the high Priests were conspiring his death, (therfore wholly of his meere favour.) When *Nathan* would shew *David* how entirely *the poore man loved his sheep* that was killed by the rich man, *He gave her* [saith he] *to eate of his owne morsell, and of his owne cup to drinke*, 2 Sam. 12. 3. And must not then the love of Christ to his Church be unspeakable, when he gives her his own flesh to eat, and his own

bloud

d to drink, for her ſpirituall and e-
ll nourishment? If then there be any
in thine heart, *take the cup of ſalva-*
into thine hand, and pledge his love
love againe, Pſal. 121. 13.

thly, when the Miniſter beginneth
holy conſecration of the ſacrament,
lay aſide all praying, reading, and
ther cogitations whatſoever; and
thy meditations only upon thoſe
actions and rites, which according
chriſts inſtitution, are uſed in & about
holy Sacraments: For it hath pleaſed
(conſidering our weakneſſe) to ap-
thoſe rites as meanes, the better to
our minds to the ſerious contem-
on of his heavenly graces.

Then therefore thou ſeeſt the Mini-
putting apart bread and wine on the
Table, and conſecrating them by
, and the rehearſall of Chriſts in-
ion, to be an holy Sacrament of the
body and bloud of Chriſt? then
inate, how God the Father of his
love to mankind, ſet apart, & ſea-
his only begotten Son, to be the All-
ficient meanes, and only Mediatour, to
em us from ſin, and to reconcile us
his grace, & to bring us to his glory.

When thou ſeeſt the Miniſter break
bread, being bleſſed, thou muſt me-
, that Jeſus Chriſt the eternall Son
God was put to death, and his bleſſed
le and body (with the ſenſe of Gods
) broken aſunder for thy ſins, as ve-
y as thou now ſeeſt the holy Sacra-
to be broken before thy eies. And
ll, call to mind the hainouſneſſe of

thy sins, and the greatnesse of Gods
tred against the same; seeing Gods
stice could not be satisfied, but by
a sacrifice.

When the Minister hath blessed
broken the Sacrament, and is addres
himself to distribute it; then medit
* *That the King* [who is the Master of
feast] stands at the Table to see his g
& looketh upon thee, whether thou
on thee thy wedding garment. Th
also, that all the holy † Angels that
tend upon the elect in the Church,
*& do desire to behold the celebration of
holy mysteries*, doe observe thy reve
and behaviour: Let thy soule there
whilst the Minister bringeth the Sac
ment unto thee, offer this or the
short Soliloquie unto Christ.

* Mat. 22.11. This wedding garment is righteousnesse & true holinesse. Ap.19.8 Eph. 4,24.

† 1 Cor. 11,10.

‖ 1 Pet. 1.12.

*A sweet Soliloquie to be said betwixt
consecration and receiving of the Sacra*

IS *it true indeed, that God will dwell
earth? Behold, the* * *heaven, and
heaven of heavens are not able to cont
thee: how much more unable is the soul
such a sinfull caitiffe as I am to receive
But seeing it is thy blessed pleasure
come thus to* † *sup* with me, & to ‖ *dw
in me, I cannot for joy but burst
and say, What is man that thou ar
mindfull of him; and the Son of man, th
thou so regardest him?* What favour th
vouchsafest me in the abundance of
grace, I will freely confesse what I am
the wretchednesse of my nature. I am
a word a carnall creature, whose
soul is * *sold under sinne*: a wretched

* 1 Kin. 8,27.

† Apoc. 3,20.

‖ John 14.23.

* Rom. 7,14.

compassed about with † *a body of death*. Lord, seeing thou ‖ *callest*, here I [illegible]; and thou callest sinners, I have [illegible] my selfe in among the rest, and [illegible] thou callest all with their *heaviest* [illegible], I see no reason why I should stay [illegible]hind. O Lord, I am sick, and whither [illegible]uld I go, but unto thee the Physician [illegible] my soule; Thou hast cured many, [illegible] never didst thou meet with a more [illegible]erable patient: for I am more le[illegible]ous than *Gehazi*, more uncleane than [illegible]*gdalen*, more blind in soule than *Bar*[illegible] was in body. For I have lived all [illegible] while, & never see the true light of [illegible] Word: my soule runs with a greater [illegible] of sin, than was the *Hemorisse issue* [illegible]*lood*. *Mephibosheth* was not more lame [illegible] go, than my soule is to walke after [illegible] in love. *Jeroboams* arme was not [illegible] withered to strike ‡ Prophet, than [illegible] hand is maimed to relieve ‡ poore. [illegible] me, O Lord, and thou shalt do as [illegible] a work as in curing them all. And [illegible]ough I have all their sins & sores; yet, [illegible]ord, so abundant is thy grace, so great [illegible] thy skill; that if thou wilt, thou canst [illegible]ith a word forgive the one, and heale [illegible] other: & why should I doubt of thy [illegible]od will, when to save me wil cost thee [illegible] but one loving smile, who didst [illegible] thy selfe so willing to redeem me, [illegible]ough it should cost thee all thy heart [illegible]ood; & now offerest so graciously unto [illegible] the assured pledge of my redemption [illegible] thy blood; § *Who am I, O Lord God?* [illegible] what is my merit, that thou hast [illegible]ught me with so deare a price? It is meerly

† Ver. 23.
‖ Matt. 9.13. & 11.28.
§ 2 Sam. 7.18.

meerly thy mercy, and * *I, O Lord, not worthy the least of all thy mercies,* leſſe to be a partaker of this holy ſacrament, the greateſt pledge of the greateſt mercy, that ever thou didſt beſtow upon thoſe ſons of men whom thou viſit. How might I, in reſpect of mine owne unworthineſſe, cry out for ſome the ſight of thy holy Sacrament, as † Philiſtines did, when they ſaw the Ark of God come into the aſſembly, *Woe unto me a ſinner?* but that thy Angel doth comfort me, as he did ‖ woman, *Feare not, for I know that thou ſeekeſt Jeſus which was crucified.* It is thou indeed that my ſoule ſeeketh after. And here thou offereſt thy ſelfe unto me in thy bleſſed Sacrament. If therefore * *Eliſabeth* thought her ſelfe ſo much honoured by thy preſence in the wombe of thy bleſſed mother, *that the Babe ſprang in her wombe for joy;* how ſhould my ſoule leap within me for joy, now that thou commeſt into thy holy Sacrament, to dwell in my heart for ever? Oh, what an honour is this, not that the mother of my Lord but my Lord himſelf ſhould come unto me to viſit me! Indeed, Lord, I confeſſe with the faithfull Centurion, that † *I am not worthy that thou ſhouldeſt come under my roofe;* and that if thou *didſt but ſpeake the word only, my ſoule ſhould be ſaved:* yet conſidering it hath pleaſed the riches of thy grace, for the better ſtrengthening of my weakneſſe, to ſeale thy mercy unto me, by thy viſible ſigne, as well as by thy viſible word. In all thankfull humility my ſoule ſpeaketh unto thee with

* Gen. 32.10.

† 1 Sa. 5.7.

‖ Matt. 28.5.

* Luke 1.43,44

† Matt. 8.8.

d Virgin: *Behold the handmaid of the , be it unto me according to thy word,* e 1.38. * *Knocke* thou, Lord, by thy d and Sacrament at the doore of heart, and I will (like the † *Publican*) h both my fists, knocke at my breast, as I can, that thou mayest enter And if the doore will not open fast gh, break it open, O Lord, by thine hty power, and then enter in, and ll there for ever, that I may have with *Zacheus* to acknowledge, *that y day salvation is come into mine house,* t 19. 9. And cast out of me whatver shall be offensive unto thee: for I e the whole *possession* of my heart thy sacred Majesty, intreating that *ynot live henceforth*, but † thou maive in me, speak in me, walk in me; o govern me by thy Spirit, that nor may be pleasing unto me, but that h is acceptable unto thee; that finig my course in the life of grace, I afterward live with the for ever in Kingdome of glory. Grant this, O d Jesus, for the merits of thy death bloud-shedding. *Amen.*

hen the Minister bringeth towards the bread, thus blessed and broken, offering it unto thee, bids thee, *Take, &c.* then meditate, that Christ himcommeth unto thee, and both offerand giveth indeed unto thy faith, *y body and bloud* with all the merits death and passion, to feed thy soul *everall life*, as surely as the Minioffereth and giveth the outward that feed thy body unto this *tem-*

perall

* Apo. 3.20.
† Luke 18.13.

* Sacramentum requirit sacramentem † Christ calls it his body, not the signe of his body, because this Sacrament was instituted not only to signifie, but also to communicate the spirituall graces that they represent and by the signes to draw our minds to the graces signified. So *Euthymius in Mat.* 19. Non dixit Dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Operter ergo non ad naturam eorum quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem fusuri sunt qui me crucifigent. Sacramentum aliquid vobis commendat, spiritaliter intellectum vivificabit vos, *Aug. in Psal.* 98. Speaking in the person of Christ. The Disciples did not eate Christ corporally and substantially in the first institution: no more do we in the reiteration of the same Supper.

porall life. The bread of the Lord is given by the Minister, but the bread which is the Lord, is given by Christ himself.

When thou takest the bread at the Ministers hand to eate it, then * rouze thy soul to apprehend Christ by faith, to apply his merits to heale thy miseries. Embrace him as sweetly with the faith in the Sacrament, as ever Simeon hugged him with his armes in his swadling clouts.

As thou eatest the bread, imagine that thou seest Christ hanging upon the crosse, and by his unspeakable torments fully satisfying Gods justice for thy sinne, and strive to be as verily partaker of the spirituall grace, as of the Elements or signes. For, the truth is not absent from the signe, neither doth Christ deceive when he saith, † *This is my body*: but he giveth himself indeed to every soul that spiritually receiveth him by faith. For

...is the same Supper which Christ ...nistred; so is the same Christ ve... ...resent at his own supper, not by any ...al transubstantiation, but by a *sacra...mall participation*, whereby he doth ...y feed the faithfull unto eternall life: ... by comming downe out of heaven ...ee, but by lifting thee up from the ...h unto him. According to that old ...g: *Sursum corda*, Lift up your hearts; ...d *where the carkasse is, thither will the ...gles resort*, Mat. 24.

When thou seest the wine brought ...o thee apart from the bread, then re...mber, that the bloud of Jesus Christ ... as verily separated from his bodie ...n the crosse, for the remission of thy ... and that this is the seale of the new ...enant, which God hath made, *to for...all the sins of all penitent sinners that ...ve in the merits of his bloud-shedding.*

... the wine is not a Sacrament of ...*his bloud contained in his veines*, but as ... was shed out of his body upon the ...sse *for the* * *remission of the sins* of all ...t beleeve in him. * Matt. 26.28.

As thou drinkest the wine, and poureſt ... out of the *cup* into thy stomack; me...te and beleeve, that by the merits of ...t bloud, which Christ shed upon the ...sse, all thy sins are *as verily forgiven as* ...u hast now drunk this sacramentall ...e, and hast it in thy stomack. And in ... instant of drinking, settle thy medi...on upon Christ, as he hanged upon ... crosse: as if like *Marie* and *John*, thou ...ldst see him *nailed, and his bloud running ...te his blessed side*, out of that *ghastly*

wound

wound which the *speere* made in his in-
cent heart; wishing thy *mouth* closed
his *side*, that thou mightest receive
precious bloud before it fell to the
earth. And yet the *actuall drinking* of
reall bloud with thy mouth, would
nothing so * *effectuall* as this *sacra-*
tall drinking of that bloud spiritual
faith. For one of the *Souldiers* might
drunk that, and bin still a *reprobate*,
whosoever drinketh it *spiritually by*
in the Sacrament, shall surely have
remission of his sins, & life everlas

As thou feelest the sacramentall
which thou hast drunk warming
cold stomack; so endeavour to feel
joyfull assurance of the forgivenesse
all thy sinnes, by the merits of the bl
of Christ. And to this end, God giv
every faithfull soule, together with
sacramentall bloud, the holy Ghost to dri
We are all made to drinke into one Spi
1 Cor. 12. 13. And to lift up thy u
from the contemplation of Christ, a
was crucified upon the crosse, to co
der how he now † *sits in glory at the r*
hand of his Father, making intercession
thee, by presenting to his Father the
valuable merits of his death, which
once suffered for thee, to appease his
stice for the sins which thou dost da
commit against him.

After thou hast eaten and drunk, bo
the bread and wine, labour, that as th
sacramentall signes do turn to the no
risament of thy body, and by the dig
stion of heat become one with thy sub
stance, so by the operation of faith, a

* If remission of sins and eternall life had been appropriated to the drinking of the reall bloud, doubtlesse *John* and *Mary* would have made meanes to have drunk it, but *John* ascribes the vertue to beleeving that it was shed.

† John 8.1.4. Heb.7. 25. & 9. 4.

holy Ghost, thou mayest become one with Christ, and Christ with thee: and so mayest feele thy communion with Christ confirmed, and increased daily more and more. That as it is impossible to separate the * *Bread and Wine*, digested into the blood and substance of thy body: so may be more unpossible to part Christ from thy soul, or thy soul from Christ. Lastly, as the bread of the Sacrament, though confected of many graines, yet maketh but one bread; so must thou remember, that though all the faithful are many; yet are they all but one mysticall body, whereof *Christ is head*. And therefore thou must love every Christian as thy self, and a member of thy body. Thus far of the duties to be done at the receiving of the holy Sacrament, and *Meditation*.

* 1 Cor. 10. 17. Unus est panis communi notione Sacramenti, non autem necessario uno numero.

Of the duties which we are to performe after receiving of the holy Communion, called Action or Practice.

THe duty which we are to performe after the receiving of the Lord Supper is called *Action* or *Practice*: without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties: first, such as we are to perform in the Church; or else after that we are come home.

Those that we are to perform in the Church, are either severall from our owne soules, or else joyntly with the whole congregation.

The severall duties which thou must per-

performe from thine owne soule, three: First, thou must be carefull (forasmuch as Christ now dwelleth thee, therefore) to entertaine him * *clean heart*, and with *pure affections*: the most holy will be holy with the holy: for if *Joseph* of Arimathea, when had begged of *Pilate* his dead body bury it, wrapped it in *sweet odours*, *fine linnen*, and laid it in a new tomb how much more shouldst thou *Christ in a new heart*, and perfume rooms with *the odoriferous incense of* ers, and all *pure affections*? If God red *Moses* to provide a *pot of pure* keep the Manna that fell in the wil nesse, what a pure heart shouldest th provide to receive this divine Man *that is come downe from heaven*?

* Psal. 18.25. Sancta non nisi sancte & sanctis.

And as thou canest sorrowing, * *Joseph* and *Mary*, to seek Christ in Temple, so now having there found in the midst of the Word and Sa ments, be carefull with joy to carry home with thee as they did.

* Luke 2.46.

And if the man that found but *lost sheep rejoyced* so much, how c thou having found *the Saviour of world*, but *rejoyce much more*?

† Luke 15.5.

Secondly, thou must offer *the sacr of a private thanksgiving* unto God this inestimable grace & mercie: for this action is common unto the wh Church; to it applyed particularly every one of the faithfull in the chur and for this particular mercie every must joyfully offer a particular sacri of *thanksgiving*. For if the *Wise men* joyed

rd so much when they saw the Starre ich conducted them to Christ, and rshipped him so devoutly when he y a babe in the manner, and offered un- him their *gold, myrrhe,* & *frankincense*: w much more shouldst thou rejoyce w that thou hast both seen and recei- d this Sacrament, which guideth my l unto him where he *sitteth at the t hand of his Father in glory*; and thi- r lifting up their heart, adore him, offer unto him the gold of a pure h, the *myrrhe* of a *mortified heart*, and or the like *sweet incense of prayer and* *giving*.

A prayer to be said after the receiving of the Communion.

WHat shall I render unto thee, (O blessed Saviour) for all these ings which thou hast so graciously owed upon my soul? How can I suf- ently thank thee, when I can scarce ex- sse them? Where thou mightest have de me a beast, thou madest me a man, r thine own image. When by sin I had t both thy image & my self, thou didst new in me thine image by thy Spi- , and didst redeem my soule by thy od again: and now thou hast given me thy seale and pledge of my re- mption; nay, thou hast given thy selfe me, O blessed Redeemer: O, what an timable *treasure of riches*, and over- ing *fountain of grace* hath he got, who h gained thee! No man ever *touched* by faith, but thou didst *heale* him

by grace; for thou art the Author of [sal]vation, the remedy of all evils, the [me]dicine of the ſicke, the life of the quick and the reſurrection of the dead. Seem[eth] it a ſmall matter unto thee to appoint thy holy Angels, to attend upon ſo vile a creature as I am; but that thou would[ſt] enter thy ſelf into my ſoul, there to pre[ſer]ve, nouriſh, and cheriſh me unto life everlaſting?

If the *carkaſſe* of the dead Prophet could revive a dead man that touched it; how much more ſhall the *living body of the Lord of all Prophets* quicken the faithfull, in whoſe heart he dwelleth? And if thou wilt raiſe my bodie at the laſt day out of the duſt; how much more wilt thou now revive my ſoule, which thou haſt *ſanctified with thy Spirit, and puri[fied] with thy blood*? O Lord, what could I more deſire, or what couldſt thou more bestow upon me, than to give me thy *body* for *meat*, thy *blood* for *drinke*, and to lay downe thy ſoule for the price of my redemption? Thou, Lord; endureds the paines, I do reap the profit: I receive pardon, and thou didſt beare the punishment. Thy teares were my bath; thy wounds, my weale; and the injuries done to thee, ſatisfied for the judgement which was due to me. Thus by thy birth, thou art become my brother; by thy death, my ranſome; by thy mercie, my reward; and by thy Sacrament, my nouriſhment. O divine food! by which the ſons of men are transformed into the ſons of God; ſo that mans nature is deified, and Gods nature liveth, and re[ſts] in

in us. Indeed all creatures wonder, that the Creatour would be inclosed nine moneths in the Virgins wombe (though her womb being replenished with the holy Ghost, was more splendid than the starry firmament.) But that I should thus humble thy selfe to dwel for ever in my heart, which thou knowest more unclean than a dung-hill, is able to make all the creatures in heaven and earth to stand amazed. But seeing it is thy free grace and meere pleasure thus to enter, and to dwell in mine heart, I would to God that I had so pure a heart as my heart could be, to entertain thee. And who is fit to entertaine Christ? or who, though invited, would not chuse with *Mary* rather to kneele at thy feet, than presume to sit with thee at thy table? Though I want a pure heart for thee to dwell in, yet weeping eies shall never be wanting to wash thy blessed feet, and to lament my filthy life. And albeit I cannot weep so many teares, as may suffice to wash thy holy feet, yet (Lord) it is sufficient that thou hast shed bloud enough to cleanse my whole soule. And I am fully (O Lord) assured, that all the dainty fare, wherewith the disdainful Pharisee entertained thee at his table, did not so much please thee, as those teares which penitent *Mary* poured under the table. I would therefore wish with *Jeremy*, *that my head were a fountaine of teares*, that seeing I can by no meanes yeeld sufficient thankes for thy love to me; yet I might by continuall teares testifie, my love unto thee.

And though no man is worthy of so
finite a grace: yet this is my com
that he is worthy, whom thou in favour
counteſt worthy. And ſeeing that no
thy meere grace thou haſt counted
[among others] thy choſen] wo
of this unſpeakable favour, and ſeale
thy Sacrament the *aſſurance of thy*
and the forgiveneſſe of my ſins: O Lo
firme thy favour unto thy ſervant,
ſay of me, as *Iſaac* did of *Jacob*, *I*
bleſſed him, therefore he ſhall be bleſſed.
that I may ſay unto thee with *D*
Thou, O Lord, haſt bleſſed my ſoule, and
it thy houſe, and it ſhall be bleſſed for
And ſeeing it pleaſed thee to *bleſſ*
houſe of Obed-Edom, and all his hou
whilſt the Ark of the Lord remained in
houſe, I doubt not but thou wilt
more bleſſe my ſoule and bodie, and
that do belong unto me, now th
hath pleaſed thy Majeſtie of thine
good will, to *enter under my roofe*, a
dwell for ever in my poore cot
Bleſſe me, O Lord, ſo that my ſins
wholly be remitted by thy bloud,
conſcience ſanctified by thy Spirit,
mind enlightned by thy truth, my h
guided by thy Spirit, and my will in
things ſubdued to thy bleſſed will
pleaſure. Bleſſe me with all graces w
I want, and increaſe in me thoſe
gifts which thou haſt alreadie beſto
upon me. And ſeeing that I hold
not by the armes, as *Jacob*, wre
without mee, but inwardly dwelling
faith within me; ſurely, O Lord, I
never let thee go, except thou bleſſe me

me a new name, a new heart, a new
, and ſtrength by the power of God
prevaile over ſin, and Satan. And I
eech thee, O Lord, deſire not to de-
t from me, as thou didſt from *Jacob*,
ſe the *day breaketh*, and thy grace
pineth to dawne and appeare: But I
m my ſoule, humbly with the E-
ites entreat thee, O ſweet Jeſus, *to*
ide with mee, becauſe it draweth toward
ht. For the *night* of *temptation*, the
t of *tribulation*; yea, my laſt *long night*
ath approacheth: O bleſſed Saviour,
y with me therefore now and ever.
d *if thy preſence go not home with me,*
ry me not from hence. Go with me, and
e with me: and let neither death nor
ſeperate me from thee: Drive me
m my ſelf, draw me unto thee. Let
be ſick, but ſound in thee; & in my
kines let thy ſtrength appear. Let me
m as dead, that thou alone mayeſt be
to live in me; ſo that all my mem-
s may be but inſtruments to act thy
ions. Set me as a ſeal upon thine
rt, and let thy zeal be ſettled upon
e, that I may be out of love with al,
t I may be onely in love with thee.
d grant, O Lord, that as thou now
chſafeſt me this favour, to ſit at thy
ble, to receive this ſacrament in thy
n of grace; ſo I may hereafter through
y mercy, be received to *eat and drink*
thy table in thy Kingdome of glory. And
thy mercy, I do here with the foure
ths and foure and twenty elders, caſt
y ſelf down before thy throne of grace,
knowledging, that it is thou that haſt

redeemed me with thy blood, and that salvation commeth onely from thee. And therefore unto thee I do yeeld all praise, and glory, and wisdom, and thanks, and honour, & power and might, and majesty, O my Lord, & my God, for ever and ever, Amen.

Thirdly, seeing Christ hath sacrificed himself for thee: (and all that thou canst give is too little) therefore thou must offer thy self to be a *living, holy, & acceptable sacrifice unto God*, by serving him in righteousnes and holines all thy dayes. Thus *Tertullian* witnesseth, that in his time, a Christian was known from another man, onely by thē holinesse and uprightnesse of his life.

2. *Of the duties which we are to do after the Communion joyntly with the Congregation.*

† Matt. 26.30. Which is probable to have been the 113. Psalme.

THe *duties* to be performed *joyntly* with the Church are three: First publike thanksgiving, both by prayer & *singing of Psalmes*: thus † Christ himself & his Apostles did. Secondly, *joyning with the Church*, in giving [every man according to his ability] * *towards the relief of the poor*. This was the manner of the Primitive Churches, to make collections and † love-feasts after the Lords

‖ 1 Cor. 16.1.

* Ro.15.23. † Qui copiosiores sunt & volunt, pro arbitrio quisque suo quod visum est contribuit, & quod ita colligitur, apud præpositum deponitur, atque inde ille opitulatur pupillis & viduis, & qui propter morbum, aut aliquam aliā causam egent, &c. *Just. Mar. Apol. 2. agape.* Lucrū est pietatis nomine facere sumptum. *Ter. Apol. cap. Gen. cap. 3.*

Supper,

[illegible]par, for the relief of the poor Chri-[illegible]. Thirdly, when thanks, and praise [illegible]nded, then with all reverence to stand [illegible] and to receive the blessing of God, by [illegible] mouth of his Ministers, & to receive [illegible] as if thou didst hear God himself pro[illegible]ncing it to thee from heaven. For by [illegible] * *blessing, God doth blesse his people.* *Thus far of the duties to be practised in the* [illegible]*ch.*

* Num. 6.23. 27

The duties which thou art to practise [illegible] that thou art departed home, are [illegible]: First, to observe diligently, whe-[illegible] thou hast truly received Christ in [illegible] Sacrament, which thou mayest thus [illegible]ly perceive: for seeing † *his flesh is* [illegible] *indeed, and his blood is drink indeed*, & [illegible] he is so full of grace, that no man [illegible] *touched him* by faith, but he received [illegible]ue from him; it cannot possible be, [illegible] if thou hast eaten his flesh, or drunk [illegible] bloud, but thou shalt receive grace & [illegible]er to be cleansed from thy sins and [illegible]hines. For if the ‖ Hemoriss that did [illegible] touch his garment, had her bloudy [illegible]e that continued so long forthwith [illegible]nched; how much more wil the blou-[illegible] issue of thy sin be stanched, if thou [illegible] hast truly eaten and drunk the very [illegible] and blood of Christ? but if thy [illegible]e still runneth, thou mayest justly [illegible]pect thou hast never yet truly touch-[illegible] Christ.

† John 6.55.

‖ Matt. 9.22.

Secondly, seeing thou hast now recon-[illegible]d thy self to God, and renewed thy [illegible]venant, and vowed newnes & amend-[illegible]ent of life: thou must therefore have [illegible] speciall care, thou dost not yeeld to

commit thy former sins anymore, but
* Matt. 12.43. &c. ing that the *unclean spirit, if ever he
get into thy soule again, after that
swept and garnished, he will enter forc
possession, with seven *other Devils*
than himself: so that *the end of that*
shall be worse than his beginning. Be y
† 2. Pet. 2.22. therefore like the †*dog that returns*
vomit, or the *washed sow that wallowe*
the mire again. And return not to
malice, like to the Adder, who layin
side her poyson while she drinks, take
up again when she hath done. But w
either the devill or thy flesh shal ofte
tempt and move thee to relaps into
former sins, answer them as the Spo
doth in the Canticles, *I have put of*
coat [of my former corruption]
shall I put it on? I have washed my
how shall I defile them again? Cant.

Lastly, if ever thou hast found
joy or comfort in receyving the holy
crament, let it appear by the *eager*
of receiving it *often* again. For the
‖ Psal. 45.7. Heb. 1.9 *Christ, as it was* ‖ *anointed with the*
gladnes above his fellowes; so doth it
a sweeter savour than all the oyntm
of the world: The fragrant smel wh
of allureth all soules, who have once
sted the sweetnes thereof, ever afte
desire ofter to taste thereof again,
cause of the savour of thy good oyntm
therefore do the Virgins love thee, Cant.
O taste therefore, and often see how good
Lord is, saith *David*, Psal. 34.8. This is
commandment of Christ himself: *Do*
in remembrance of me; and in doing
thou shalt shew thy self best mindfull
tha

...full for his death. *For as oft as yee ... eat this * bread, and drink this cup, y... shew the Lords death untill he come.* ... let this be the chief end, whereunto ... thy receyving and lyving tendeth: ... thou mayest be a holy Christian, ... *gealous of good works, purged from sin, to ... soberly, righteously, and godly in this ... world; that thou mayest be acceptable to God, profitable to thy brethren, and ... to thine own soul.*

Thus far of the manner of glorifying God ... thy life.

* Scio Romæ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant, *Hier. Apol. advers.*

...in. Quotidie communionem Eucharistiæ per...ere, non laudo nec reprehendo. Omnibus Do...nicis diebus communicandum suadeo & hor...si mens sine effectu peccandi sit. *Aug.* [vel po... *Genadius*] *lib. de Eccl. Deg. cap.* 53. † Tit. ... 13, 14.

Now followeth the practice of Piety, in ...rifying God in the time of sickness, & when ... art called to die in the Lord.

AS soon as thou perceivest thy selfe to be visited with any sicknesse, meditate with thy self:

1. That *misery commeth not forth of the ...st, neither doth affliction spring out of the ...th*, Job 5. 6. Sicknes comes not by ...p or chance [as the Phylistines supposed, that their *Mice* and *Æmrods* came. ... Sam. 6. 1.] but for mans wickednesse, which, as sparkels, breaketh out. *Man ...sfereth* [saith *Jeremy*] *for his sins*, Lam. 3 ... *Fooles* [sayth David] *by reason of their ...ansgressions, and because of their iniquities, ... afflicted.* As therfore *Solomon* adviseth a man

a man to carry himselfe towards an earthly Prince; *If the spirit of him that ruleth, rise up against thee, leave not thy place, for gentlenesse pacifieth great sins*, Eccles. 4. so counsell I thee to deale with the Prince of Princes. If the Spirit of him that ruleth heaven and earth, rise up against thee, let not thy heart despair, for repentance pacifieth great sins. And, *whosoever returneth in his affliction to the Lord God of Israel, and seeketh him, he will be found of him*, 2. Cor. 15. 4.

[s] Mat. 6. 6.
[t] Psal. 4. 4.
[u] La. 3. 40.
[x] Josh 7. 16. &c.

2. [s] *Shut to thy chamber door*; [t] *examine thine own heart upon thy bed*, [u] *search and try thy wayes*. Search as diligently for thy capitall sin, as [x] *Joshua* did for *Achan*, till thou findest it. For albeit God, when he begins to chasten his children, hath respect to all their sins; yet when his anger is in censed, he chiefly taketh occasion to chasten, and enter with them into judgement for some egregious sinne, wherein they have lived without repentance.

3. When thou hast thus considered all thy sins, put thy self before the Judgement seat of God, as a felon or murtherer, standing at the bearre of an earthy Judge: and with griefe and sorrow of heart * *confesse* unto God al thy knowne sins, especially thy capitall offences, wherewith God is chiefly displeased, Lay them open, with all the circumstances of the *time*, *place*, and *manner* how they were committed, as may most serve to aggravate the hainousnesse of thy sins, and to shew the contrition of thy heart for the same. Lift up thine hand, and acknowledge

thy self before the righteous Judge
aven and earth, guiltie of eternall
h and damnation, for those thy hei-
sins and transgression. And having
accused and judged thy selfe, cast
thy selfe before the † foot-stoole
his Throne of grace: assuring thy self,
whatsoever the ‖ *Kings of Israel be*;
the God of Israel is a mercifull God:
cry unto him from a penitent and
full heart for mercie and forgive-
s, as eagerly & earnestly as ever thou
west a malefactor, being to receive
sentence, crying unto the Judge for
t and pardon; vowing amendment
fe, & (by the assistance of his grace)
to commit the like sin any more.
which thou mayest do, in these or
like words.

† Psal. 99.5. Heb. 4.16. ‖ 1 Kin. 20.31.

A Praier when one begins to be sicke.

Most righteous Judge, yet in Jesus
Christ my gracious Father, I
ched sinner do here returne unto
[thongh driven with *pain* and *sick-*
] like the *prodigall childe*, with *want*
hunger. I acknowledge, that this sick-
and pain commeth not by blind
ce or *Fortune*, but by thy divine *pro-*
ce, and speciall *appointment*. It is the
ke of thy heavie hand, and which my
justly deserved; *and the* * *things that*
feard, are now fallen upon me. Yet I do
perceive, that *in* † *wrath thou remem-*
mercie, when I consider, how many,
how hainous are my sins, and how
and easie are thy corrections. Thou
hast have strucken me with some
fear-

* Job. 3.25. † Hab. 3.2.

fearfull and sudden death, whereby I should not have had either time or space to have called upon thee for grace and mercie; and so I should have perished in my sins, and have been for ever condemned in hell.

But thou, O Lord, visiteſt me with such a fatherly chaſtiſement, as thou vſeth to viſit thy deareſt children, whom thou beſt loveſt; giving me [by this ſickneſſe] both warning in time to repent, and to ſue unto thee for grace and pardon. I take not therefore, O Lord, thy viſitation, as any ſigne of thy wrath or hatred; but as an aſſured pledge and token of thy favour and loving kindneſſe, whereby thou doſt with thy fatherall judgement draw me to ‖ judge my ſelf, and to repent of my wicked life, that I ſhould not be condemned with the godleſſe and unpenitent world. For thy holy Word aſſures me that * whom thou loveſt, thou thus chaſteneſt: and that thou ſcourgeſt every ſon that thou receiveſt. That if I endure thy chaſtening, thou offereſt thy ſelfe unto me as unto a ſonne, and that all that continue in ſinne, and yet eſcape without correction [whereof all thy children are partakers] are baſtards, and not ſonnes: and that thou chaſteneſt me for my profit, that I may be a partaker of thy holineſſe, O Lord how full of goodneſſe is thy Nature, that haſt dealt with me ſo graciouſly in the time of my health and proſperitie; and now being provoked by my ſins and my unthankfulneſſe, haſt ſuch fatherly and profitable ends, in inflicting upon me this ſickneſſe and correction!

‖ 1 Cor. 11.31.

* Heb. 12.5,7 &c.

I con-

confesse, Lord, that thou dost justly
it my bodie with sickneſſe, for my
l was sick before of long prosperitie,
surfeited with * ease, peace, plentie,
fulneſſe of bread. And now, O Lord,
ment and mourn for my sins: I *ac-
knowledge my wickednes, and mine iniquities
alwaies in thy sight.* O what a wretch-
sinner am I, void of all goodeſſe by
ure, and full of evill by sinfull cu-
e! Oh, what a world of sinne have
committed against thee, whileſt thy
g-sufferance expected my conversion,
thy blessings wooed me to repen-
! Yet, O my God, seeing it is thy
pertie more to respect the goodneſſe
thine owne nature, than the deserts
sinners, I beseech thee, O Father, for
Son Jesus Christ his sake, and for
merits of that All-saving death,
ch he had voluntary suffered for all
ch beleeve in him; † *Have mercy
me according to the multitude of thy
ies: Turne thy face away from my sins,
blot out all mine iniquities:* ‖ *Cast me
me of thy presence, neither reward me ac-
ing to my deserts.* For if thou dost re-
me, who will receive me? or who
succour me, if thou dost forsake
? * *But thou, O Lord, art the helper of the
leſſe, and in thee the fatherleſſe findeth
y.* For though my sins be exceeding
, yet thy mercie, O Lord far exceed-
them all: neither can I commit so
y as thy grace can remit and par-
. Wash therefore, O Christ, my sins
the vertue of thy precious blond,
cially those sins, which from a peni-
tent

* Ezek. 16.49.

† Psal. 51.1.

‖ Ver. 21. & Psal. 25.7.

* Hos. 14.3.

tent heart I have confessed unto the
but chiefly, O Lord, for Christ his
forgive me. [*Here name that sin which*
troubles thy conscience.] And seeing that
thy love thou didst lay down thy life
my ransome, when I was thine enemie
Oh, save now the price of thine own
bloud, when it shall cost thee but
smile upon me, or a gracious appearance
in thy Fathers sight in my behalf.

Reconcile me once again, O merciful
Mediatour, unto thy Father: for though
there be nothing in me that can please
† Matt. 3.17. him, yet I know, that in thee, and for thy
sake, he is † *well pleased* with all whom
thou acceptest and lovest.

And if it be thy blessed will, remove
this sickness from me, and restore me to
my former health again; that I may live
longer to set forth thy glorie, and to be
a comfort to my friends, which depend
upon me: and procure to my self a more
settled assurance of that heavenly inhe-
† Eph. 5.16. ritance which thou hast prepared for
me. And then, Lord, thou shalt see how
religiously and wisely I shall ‖ *redeem the*
time, which heretofore I have so lewdly
and profanely spent. And to the end that
I may the sooner and the easier be deli-
vered from this pain and sickness; O
rest me, O Lord, I beseech thee, by thy
divine providence, to such a Physician or
helper, as that [by thy blessing upon the
means] I may recover my former health
and welfare againe. And [good Lord]
vouchsafe, that as thou hast sent this
sickness unto me; so thou wouldest
likewise be pleased to send thine holy
Spirit

rit into my heart, whereby this pre-
t ſickneſſe may be ſanctified unto me:
I may uſe it as thy ſchoole, where-
I may learn to know the greatneſſe of
miſerie, and the riches of thy mer-
; that I may be ſo humbled at the
, that I deſpaire not of the other; and
I may ſo renounce all confidence of
in my ſelf, or in any other creature,
I may only put the whole reſt of
ſalvation in thy All-ſufficient me-
. And foraſmuch as thou knoweſt,
d, how weak a veſſell I am, full of
lne and imperfections; & that by na-
, I am angrie & froward under eve-
croſſe and affliction: O Lord, who art
[1] *giver of all good gifts*, arme me with
ence to endure thy bleſſed will and
ure; and of thy mercie lay no more
me, than I ſhall be able to endure
ſuffer. Give me grace to behave my
in all patience, love, and meekneſſe,
thoſe that ſhall come and viſit me:
I may thankfully receive, and wil-
y embrace all good counſels and
ſolations from them: And that they
likewiſe ſee in me ſuch good exam-
of patience, and heare from me ſuch
y leſſons of comfort, as may be
ments of my Chriſtian faith & pro-
, and inſtructions unto them, how
behave themſelves, when it ſhal pleaſe
to viſit them with the like affliction
ickneſſe. I know, O Lord, I have de-
ed to die; and I deſire not longer to
, than to amend my wicked life, and
ſome better meaſure to ſet forth thy
ie. Therefore, O Father, if it be thy

[1] Jam. 1.17. John 3.27.

blessed will, restore me to health agai
and grant me longer life. But if the
hast, according to thine eternall decre
appointed by this sickness to cal for m
out of this transitorie life, I resigne m
[m] Ps. 31.5. self [m] *into thine hands* & holy pleasur
thy blessed will be done, whether it be b
life or by death. Only I beseech the
thy mercie forgive me all my sins, a
prepare my poore soule, that by a tru
faith and unfained repentance, the m
be readie against the time that thou s
call for her out of my sick & sinfull b
[n] Ps. 65.2. 1 Kings 8.39. die. O heavenly father, who art [n] *he-
er of praiers*, *hear thou in heaven thi
praier*, and in this extremitie grant
these requests, not for any worthin
that is in me, but for the merits of t
beloved Son Jesus, my only Saviour a
Mediatour; for whose sake thou h
[o] John 15.23. promised to heare us, and to grant
*whatsoever we shall aske of thee in
Name*. In his Name therefore, and in
own words I conclude this my un
fect praier, saying: *Our Father which
in heaven, &c.*

Having thus reconciled thy selfe u
God in Christ.

[p] Isa. 38.1. 1. Let thy next care be to [p] *set
house in order*, as *Isaiah* advised King E
kias; making thy last will and te
ment (if it be not alreadie made.) If
be made, then peruse it, confirme it
for avoiding all doubts & contenti
publish it before witnesses: that (if G
call for the out of this life) it may s
in force, and unalterable, as thy last W
and Testament; and to deliver it h

or sealed up in some Boxe, to the ...ing of a faithfull friend, in the pre... of honest witnesses.

2. But in making thy Testament, take ...ligious Divines advice, how to be... thy benevolence; and some honest ...yers counsell to contrive it accor... to Law.

Dispatch this before thy sickness doth ...rease, and thy memorie decay; lest o...rwise thy Testament prove a Dote..., and so be another mans fancie, ...er than thy will.

3. To prevent many inconveniences, ... me recommend to thy discretion ... things.

1. If God hath blessed thee with any ...petent state of wealth, make thy ... in thy health time: It will neither ... thee further from thy goods, nor ...en the sooner to thy death; but it wil ... greater ease to thy mind, in freeing ... from a great trouble, when thou ...t have most need of quiet. For when ... house is set in order, thou shalt be ...er enabled to set thy soule in order, ... dispose of thy journie towards God.

2. If thou hast children, give to everie ... of them a portion according to thine ...ie in thy life time; that thy life may ... an ease, and not a yoke unto them: ...so give, as that thy children may be ... beholding unto thee, and not thou ... them. But if thou keep all in thy ...ds whilst thou livest, they may ...ke death, and not thee, for the porti... that thou leavest them. If thou hast ...ildren, & the Lord hath blest thee

with a great portion of the goods of the world, and if thou meaneſt to bestow them upon any charitable or pious use, put not over that good work to the trust of others; ſeeing thou ſeeſt how [illegible] of other mens Executors prove also Executioners: and if friends be ſo unfaithful in a mans life, how much greater cauſe haſt thou to diſtruſt their fidelitie after thy death?

Lamentable experience ſheweth, how many dead mens Wills have of late either been quite concealed, utterly overthrown, or by cavils and quirks of Law fruſtrated or altered: whereas by the Law of God, the [q] will of the dead ſhould not be violated; but all his godly intentions conſcionably performed and fulfilled, as in the ſight of God, who in the day of the reſurrection will be a [r] Judge, both of the quick and dead. And if any thing ſhould hap in his Will ambiguous or doubtfull, it ſhould be [ſ] conſtrued, as it might come nearest to the honour of God, and the honeſt intention of the Teſtator. But let the vengeance due to ſuch unchriſtian deeds, light on the actors thereof, them; not on the Kingdome where they are ſuffered to be done. And let other rich men be warned by theſe wretched examples, not to [t] addict their minds to their monie: as though they will do no good with their goods till death devoure them. Conſi-

[q] Gal. 3.15. Heb. 9. 17.
[r] 2 Cor 5.10. Eccl. 12.14. Rom. 2.15. 1 Cor. 4.5. Act. 7. 31,32.
[ſ] Voluntas teſtatoris magis inſpicienda eſt quam verba, l. cum viri ſeſt. ſani. C. de fide, cum ff. ad legg. Fal. Tre. ubi ſeſt. te [illegible].
t Matrimonium inter Aurum & Arcam, divortium inter Deum & Animam. Aug. Felix quem faciunt aliena pericula cautum

fore the shortnesse of thine own
, and the uncertaintie of others just
ing after thy death, in these unjust
es; let me advise thee [whom God
h blessed with abilitie, and an intent
o good] to become, in thy life time,
e owne administrator; make thine
e hands thy executors, & thine own
thy overseers; cause thy lanthorne
give her light before thee, & not be-
d thee; give God the glory & thou
t receive of him in [u] *due time* the
ard, which of grace and mercie he
h promised to thy good workes.
Having thus set thy house and soul
der (if the determined[x] *number of*
dayes be not expired] God will either
e mercie upon thee, and say, [y] *Spare*
[O killing malady] that he go not downe
the pit; for I have received a reconcilia-
Or else his fatherly providence will
t thee to such a [z] Physican, and
such meanes, as that by his blessing
their indeavours thou shalt reco-
and be restored to thy former health
e. But in any wise take heed that
, not none for thee, send unto Sor-
s, Wizards, Charmers, or Inchanters
help: for this were to leave the *God of*
h, & to go to [a] *Baalzebub* the *god of*
for help, as did wicked *Ahaziah*;
to break thy vow which thou hast
with the blessed Trinitie in thy
sime: and be sure that God will ne-
give a blessing by those meanes
h he hath accursed: but if he per-
Satan to cure thy bodie, feare lest
] tend to the damnation of thy soul.

[u] Gal. 6.9. Matth. 10,42. Mar. 9.46. Matth. 25.41. Luk. 14. 14. & 18. 22. 1 Cor. 15.58. Apoc. 14.13.
[x] Job. 14.5.
[y] Job. 33.24.
[z] 2 Ki. 20.7. & 5.7,8,16
Joh. 7.7
a 2 Kin. 1.2,3.
[b] Lev. 20.6. Deut. 18.10. 2 Thes. 2.10. Deut. 13.3.

Thou art warned : beware.

5. When thou haſt ſent for the Phy-
ſician, take heed that thou put not
truſt rather in the Phyſician, than
the Lord, as *Aſa* did; of whom it is ſ
[c]2Cor 16.12. that [c] *he ſought not to the Lord in his di*
ſeaſe, but to the Phyſicians: which is a k
of idolatrie, that will increaſe the L
anger, and make the phyſicke rece
uneffectuall. Uſe therefore the Phyſi
[d] Iſa. 1.5,6. Jer. 8.22. as Gods inſtrumẽt; & phyſick as [d] G
means: And ſeeing it is not lawfull w
out praier to uſe ordinarie food, 1 T
4.4. much leſſe extraordinarie phy
[whoſe good effect depends upon ſ
ſing of God] before thou takeſt thy p
ſick; pray therefore heartily to Go
bleſſe it unto thy uſe, in theſe or
like words.

A Prayer before taking of phyſicke.

O Merciful Father, who art the L
of health and of ſickneſſe, of li
[e]1Sam. 2.9. of death; who [e] *killeſt* and *makeſt a*
bringeſt down to the grave, and raiſ
againe, I come unto thee as to the
Phyſician, who canſt cure my ſoul
ſin, my bodie from ſickneſſe. I d
[f]2Sam. 14.14. neither life nor death, but reſer
ſelfe to thy moſt holy will: For [f]
we muſt needs die: and being dead, w
are as water ſpilt upon the ground, w
cannot be gathered up againe: yet hath
gracious providence [whileſt life
maineth] appointed means which
wilt have thy children to uſe, and
the lawfull uſe thereof] to expect
bleſſing upon thine own meanes, w

ring of the ſickneſſe, and reſtitution
f their health. And now, O Lord, in this
y neceſſitie, I have according to thine
dinance, ſent for thy ſervant [the Phy-
ian] who hath prepared for me this
yſick, which I receive as means ſent
om thy fatherly hand: I beſeech thee
refore, that as by thy bleſſing on a
[g] *lump of dry figs*, thou didſt heale *Eze-*
kias ſore, that he recovered; and by *ſeven*
times waſhing in the river Jordan, didſt
anſe *Naaman* the Syrian of his lepro-
e; and didſt reſtore the man that was
ind from his birth, by [h] *annointing his*
es with clay and ſpittle, and ſending him
o waſh in the *poole of Siloam*; and by
[i] touching the hand of *Peters* wives
other, didſt cure her of her feaver; and
idſt reſtore the woman that [k] *touched*
e hem of thy garment, from her bloudy iſſue:
o would it pleaſe thee of thine infinite
odneſſe and mercie, to ſanctifie this
yſick to my uſe, and to give ſuch a
eſſing unto it, that it may [if it be thy
ill and pleaſure] remove this my ſick-
eſs and pain, and reſtore me to health
nd ſtrength againe. But if the [l] num-
er of thoſe dayes which thou haſt ap-
ointed for me, to live in this vale of
iſerie, be at an end, and that thou ſent
his ſickneſſe as thy meſſenger, to call me
ut of this mortall life; then [Lord] *let*
hy bleſſed will be done, for I ſubmit my
ill to thy moſt holy pleaſure. Only I
eſeech thee increaſe my faith and pa-
ence, and let thy grace and mercie be
ver wanting unto me, but in the midſt
f all extremities, aſſiſt me with thy ho-

[g] Iſa. 38.21.

[h] John 9.6,7.

[i] Mat. 8.15.

[k] Mat. 9.20. &c

[l] Job. 14.

ly Spirit, that I may willingly ... chearfully resigne up my soul [the ... of thine owne bloud] into thy most ... cious hands and custodie. Grant this ... Father, for Jesus Christ his sake, to ... with thee, and the holy Ghost, be all ... nour and glorie, both now and ... more. *Amen.*

Meditations for the sicke.

WHilest thy sickneſſe remain ... use often [for thy comfort] th ... few meditations, taken from the ... wherefore God sendeth afflictions ... his children: those are ten.

1. That by afflictions, God may ... only * correct our sins past, but ... worke in us a deeper loathing of our ... turall corruption, & so prevent us ... falling into many others sinnes, wh ... otherwise we would commit: like a ... father, who suffers his tender ba ... scorch his finger in a candle; that ... may the rather learn to beware of ... ling into a greater fire. So that the ... *of God* may say with *David*, [m] *It is ... for me that I have been afflicted, that I ... learne thy statutes*: for, [n] *before I ... afflicted, I went astray, but now I keep ... word.* And indeed [saith S. *Paul*] *we ... chastened of the Lord; because we should ... be condemned with the world*, 1 Cor. 11. ... With one crosse God maketh two cu ... the *chastisement* of sins past, the *preven* ... of sin to come. For though the eter ... punishment of sin [as it proceedeth fr ... justice] is fully pardoned in the sacri ... of Christ: yet we are not [without ...

* Deus suos percutit, ut emendet. *Hier.* com. in *Isa. lib.* 3. Deus calamitates infligit, non extinguere, sed castigare nos cupiens. *Basil. Ser.* 3. *in Divit.*

[m] Ps. 119. 71.

[n] Psal. 119. 67.

judging of our selves] exempted
the temporall chastisement of sin:
this proceedeth only from the love
God, for our good. And this is the rea-
that when *Nathan* told *David* from
Lord, *that his sins were forgiven*, yet
the *sword* [*of chastisement*] *should not*
depart from his house, and that his childe
should surely die, 2 Sam. 12. 10, 14. For
, like a skilfull Physician seeing the
to be poysoned with the settling of
and knowing that the raigning of the
will prove the ruine of the spirit,
dreth the bitter pill of affliction,
reby the reliques of sin are purged,
the soul more soundly cured; the
is subdued, and the spirit is sancti-
. Oh the odiousnesse of sin, which
ell God to chasten so severely his
ren, whom otherwise he loveth
early?

God sendeth affliction, to seal unto
our adoption: *For every childe whom*
loveth he correcteth. And he is a Ba-
that is not corrected, Heb. 12, 5, 7, 8.
, it is a sure note, that where God
sin, and smites not, there he detests
loves not: Therefore it is said, that
[o] suffered the wicked sonnes of
to continue in their sins without correc-
, because the Lord would slay them. On
other side, there is no surer token of
fatherly [p] love and care, than to
corrected with some crosse, as oft as
commit any sinfull crime. Affliction
fore is a seale of adoption, no signe
probation. For the purest corne is
est fanned, the finest gold is oftest
tried,

o 1 Sam. 2. 25. Ad mala servantur non moritura mali.

p Namque favor nimius non est favor, ira sed ingens. At favor in magno saepe dolore latet. *Basil. Anth. sact.*

tried, the sweetest grape is hardest pre
and the truest Christian heaviest cro
3. God sendeth affliction, to wean
hearts from too much loving this w
and worldly vanities: and to cau
more earnestly to desire and lon
[q] *eternall life*. For as the children o
rael [had they not bin ill intreated i
gypt] would never have bin so w
to go towards Canaan; so [were it
for the crosses and affliction of this
Gods children would not so he
long, and willingly desire for the K
dome of heaven. For we see many
cures, that would be content to
heaven, on condition that they
still enjoy their earthly pleasures,
[having never tasted the joyes of
ter] how loth are they to depart
life? whereas the [r] Apostle [tha
heavens glorie] tells us that there
more comparison betwixt the joy
eternall life, and the pleasures of
world, than there is betwixt the [
thirst dung, and the *pleasantest meat*
twixt the stinkingest dung-hill, a
fairest bed-chamber. As therefore a
ving nurse puts wormwood or m
on the breast, to make the child
rather to forsake the dug; so God
eth sometimes affliction with the p
sures and prosperitie of this life,
[like the children of this genera

[q] Creberis tribulationibus Ecclesiam suam Dominus exercet: ne si cuncta temporalia forte prospere currant, incolatu præsentis exilii delectata, minus cœlestem patriam, suspiret, *Bed. in Cant.*

Mundanus affectus præsentia amat, temporalia cumulat, spiritu negligit, & cum totus se spargit in imis, nil p amare de summis. *Justin. Patriarch. de disc.* cap. 4. [r] 2 Cor. 12. [s] Phil. 3. 8.

ry should[t] forget God, and fall into
much love of this present evill
erld; and so by riches grow proud,
y fame insolent, by libertie wanton, &
] spurne with their heele against the
ord, when they waxe fat. For if Gods
ildren love the world so well, when
like a curst stepmother] she mis-useth
d strikes us, how should we love this
arlot, if she smiled upon us, and stroak-
d us, as she doth her own worldly brats?
hus doth God [like a wise and loving
ther] imbitter with crosses the plea-
res of this life to his children, that [fin-
g in this earthly state no true and
rmanent joyes] they might sigh, and
g for eternall life, where firm and e-
rlasting joyes are only to be found.

4. By affliction and sickness God exer-
seth his children, and the graces which
bestoweth upon them. He refineth
d [x] trieth their faith, as the Gold-
ith doth his gold in the furnace, to
ake it [y] shine more glistering and
right: he stirreth us up to pray more
ligently and zealously, and proveth
what patience we have learned all this
hile in his[z] Schoole. The like expe-
ience he maketh of our hope, love, and
ll the rest of our Christian vertues:
hich without this tirall will rust like

[t] Ne sanctis aliqua elatione in hac vita superbiant, quibusdam tentationibus reprimuntur. *Ruchir. in lib. Reg. u Deut.* 32.25.
x 1 Pet. 1.7.
[y] Ut igne purgat, & ab admixtione vitiorum carnalium de-

fecati, splendeant examinatæ innocentiæ claritate, *Hilar. in P sal.* 56. [z] Schola crucis, schola lucis. Gubernator in tempestate dignoscitur, in acie miles probatur; delicata jactatio, est cum periculum non est: conflictatio in adversis, probatio est veritatis, *Cypr. Ser. 4. de Immort.* [a] Jer. 48. 11.

iron

tion unexercised; or corrupt, like standing waters, that either have no current, or else are not [a] *poured from vessell to vessell, whose taste remaineth, and whose sent is not changed.* And rather than a man should keep still the sent of his corrupt nature to damnation; who would not wish to be changed from state to state by crosses and sickneſſe to salvation? For as the Camomile, which is trodden, groweth best, and smelleth most fragant; & as the fish is sweetest that lives in the saltest waters; so those soules are most precious unto Christ, who are most exercised and afflicted with his crosse.

[a] Jer. 48.11.

5. God sendeth afflictions, to demonstrate unto the world the trueneſſe of his childrens love and service. Every hypocrite will serve God whileſt he prospereth and blesseth him, as the [b] Divell falsly accused *Job* to have done: but who [save his loving childe] will love and serve him in adverſitie, when God seemeth to be angry and displeased with him? yea, and cleave unto him most inseparably, when he seemeth (with the greatest frown and disgrace) to reject a man, and to cast him out of his favour? yea, when he seemeth to wound and kill as an enemy: yea, then to say with *Job*, *Though thou Lord kill me, yet will I put my trust in thee*, Job 13.15. The loving and serving of God, and trusting in his mercy in the time of our correction and misery, is the truest note of an unfeined child and servant of the Lord.

[b] Job 1.9,10.

6. Sanctified affliction is a singular help to further our true conversion, and

to

drive us home by repentance to our heavenly Father. *In their affliction* (saith the Lord) *they will seek me diligently*. Hos. 5.15. Egypts burdens made Israel * cry unto God. *Davids* † troubles made him pray. *Hezekiahs* ‖ sicknes made him to weep: And misery drove the * *prodigall* child to return and sue for his fathers grace and mercy. Yea, we read of many in the Gospel, that by sicknesses & afflictions were driven to come unto Christ, who [if they had had health and prosperity, as others] would have [like others] neglected or contemned their Saviour, & never have sought unto him for his saving health and grace. For as the Arke of *Noah*, the higher it was tossed with the flood, the neerer it mounted towards heaven; so the sanctified soul, the more it is exercised with affliction, the neerer it is lifted towards God. Oh, blessed is that cross that drawes a sinner to †come upon the knees of his heart] unto Christ, to confesse his owne misery, and to implore his endlesse mercy! Oh, blessed, ay blessed be that Christ, that never refuseth the sinner that commeth unto him, though weather-beaten by affliction and misery.

7. Affliction worketh in us ‖ piety & compassion towards our fellow-brethren that be in distresse & misery: whereby we learn to have a fellowfeeling of their calamities; and to condole their estate, as if we suffered with them. And for this cause Christ himself would *suffer, & be *tempted in all things like unto us* [sin only excepted] *that he might be a mercifull high-*

Priest,

* Exod 3.7.
† Psal. 86.7.
‖ Isa. 38.23.
* Luke 15.10.
† Deus non delectatur poenis nostris, sed confessionem quarit erroris, *Alb. in Psal.* 41. *poenit.*
‖ Heb. 13.3.
* Heb. 4.15. and 2. 18. and 5.8, 9.

Priest, touched with the feeling of our infirmities. For none can so heartily bemoan the misery of another, as he who hath suffered himself the same affliction. Here upon a sinner in misery may boldly flie unto Christ:

Non ignare mali miseris succurrite Christe.

Our frailty sith, O Christ, thou dost perceive,
Condole our state, who still in frailty cleave.

8. God useth our sicknesses & afflictions, as meanes and examples both to manifest unto others the faith & vertues which he hath bestowed upon us, as also to strengthen those who have not received so great a measure of faith as we. For there can be no greater encouragement to a weak Christian, than to behold a true Professor [in the extremest sickness of his body] supported with greater patience and consolation in his soul. And the comfortable and blessed departure of such a man will arme him against the fear of death, and assure him, that *the hope of the godly is a far more precious thing than that flesh and blood can understand, or mortall eyes behold in this vale of misery.* And were it not, that we did see many of those whom we know to be the undoubted children of God, to have endured such afflictions & calamities before us; the greatnesse of the miseries & crosses, which oftentimes we endure, would make us doubt whether we be the children of God or no. And to this purpose S. *James* saith, *God made Job and the Prophets an example of suffering adversity, and of long patience.* 9. By

* Sinit Deus justum incidere in calamitates, ut virtutem quæ in illo latebat, aliis apertam manifestamque faciat, *Dam. l. 2 de Orthod. cap. 29.*

By afflictions God makes us * conformable to the image of Christ his Son who being the † *Captain of our salvation, was made perfect through sufferings.* And therefore he first bare the cross in shame before he was *crowned with glory*; and did first taste ‖ *gall*, before he did eat the *honeycombe*: and was first *derided King of the Jews*, by the souldiers in the high Priests hall, before he was saluted *King of glory*, by the Angels in his Fathers courts. And the more lively our heavenly Father shal perceive the image of his naturall Son to appear in us, the better he will love us: and when we have for a time borne his likeneſſe in his ſufferings, and † *fought and overcome*, we shall be crowned by Christ, and with Christ ſit on his Throne, and of Christ receive the precious *white stone*, and *morning ſtar*, that ſhall make us alike like Christ for ever in his glory.

Laſtly, that the godly may be humbled in reſpect of their own ‖ ſtate and misery: and God glorified by delivering them out of their troubles & afflictions, when we call upon him for his help and ſuccour. For though that there be no man ſo pure, but if the Lord will *ſtraitly mark iniquities*, he ſhall find in him juſt cauſe to puniſh him for his ſin: yet the Lord in mercy doth not alwayin ‖ †afflict,

* Rom. 8.18. 1 Pet.4.14. † Heb. 2.10. & 2.17. ‖ Matt. 27.34. * Luke 24.42. Favos poſt mella guſtavit *Tertul. lib. de Coron. mil.c.24.* †Pſ.24 7 ‖ 2 Tim. 4.7,8. Apoc.3.21.& 2.17. Phil. 3.21. * Ideo tentantur Sancti, ut ipſi ſe agnoſcant, *Primaſius.* Eſſe ſe magnarum virtutum homo crederet, ſi nullum unquam earundem virtutum defectum ſentiret, *Greg. lib.2. Mor. Job.* † Pſa. 130. 3. ‖ In his quæ patimur, nullum contra Deum murmur cordi noſtro ſubrepat: quia ad quid hoc Creator noſter operetur ignotum eſt. *Greg. lib. 31.*

ction of his children reſpect their
but ſometime layeth afflictions &
ſes upon them for his glories ſake.
our Saviour Chriſt told his Diſc
that *the man was not born blind*
ſion, or his parents ſins; but, *that the*
of God ſhould be ſhewed on him, John
So he told them likewiſe, that *La*
ſickneſſe was not unto death; *but*
glorie of God, Joh. 11. 4. Oh the unſp
able goodneſſe of God, who tu
thoſe afflictions, which are the [n] *
and puniſhments due to our ſins, to b
ſubject of his *honour and glory*.

These are the bleſſed and profi
ends, wherefore God ſendeth ſickne
affliction upon his children: where
may plainly appeare, that afflictio
not ſignes either of *Gods hatred*, or
reprobation: but rather *tokens* and *pl*
of his fatherly love unto his chil
whom he loveth, and therefore ch
neth them in this life; where upo
pentance there remaines hope of par
rather than to reſerre the puniſh
to that life, where there is no ho
pardon, nor end of puniſhment. For
cauſe the Chriſtians in the [x] Pri
Church were wont to give God
thanks for afflicting them in thi
So the [y] Apoſtles rejoyced, *tha*
were counted worthy to ſuffer for
name. And the Chriſtian [z] Hebr
ſuffered with joy the ſpoiling of their g
knowing that they had in heaven a

[n] Malum pati, malum non eſt: malum facere, malum eſt, *Chryſ. de prod. Jud.*

[x] Cum vexamur ac premimur, tum maximas gratias agimus indulgentiſſimo Patri, quod corruptelam noſtram non patitur longius procedere, ſed plagis ac verberibus emendat, *Lactan. lib. 5. c*

[y] Acts 5. 41. [z] Heb. 10. 34.

an enduring substance. And in respect of
se holy ends, § Apostle saith, [a] *That* [a]Heb.
gh no affliction for the present seemeth 12.11.
joyous, but grievous; yet, afterwards it bring-
the quiet fruit of righteousnesse to them
are thereby exercised. Pray therefore
rnestly, that as God hath sent unto thee
sickneſſe; so it would please him to
ve himself unto thee, with thy sick-
ſſe: by teaching thee to make those
ctified uses of it, for which he hath
flicted the same upon thee.

Meditations for one that is recovered from sickneſſe.

¶ God hath of his mercie heard thy
prayers, and restored thee to thine
alth again; consider with thy selfe:
1. That thou hast now received from
d: as it were another life: Spend it
fore to the honour of God, in new-
ſſe of life. Let thy sin die with thy
kneſſe: but live thou by grace to
ineſſe.
2. Be not the more secure, that thou
restored to health, neither insult in
y selfe, that thou hast escaped death;
think rather, that God [seeing how
prepared thou wast] hath of his mercie
rd thy praiers, spared thee, and given
e some little longer time of respite:
t thou mayst both amend thy life, &
thy self in a better readinesse against
e time that he shall call for thee, with-
further delay, out of this world. For
ough thou hast escaped this, it may
thou shalt not escape § next sickneſſe.
3. Consider how fearfull a reckoning

thou hadst made before the judgem
seat of Christ by this time, if thou h
died of this sicknesse. Spend therefore
time that remaines so as that
mayst be able to make a more chear
account of thy life, when it must be
pired indeed.

4. Put not far off the day of de
thou knowest not for all this how
it is at hand, and [being so fairly w
ed] be wiser. For if thou be taken un
vided the next time, thy excuse wi
lesse, and thy judgement greater.

5. Remember that thou hast vowe
mendment & newnesse of life: Thou h
[b] *vowed a vow unto God, defer not*
it: for he delighteth not in fooles, pay
fore that thou hast vowed. The [c] uncl
spirit is cast out: Oh, let him not re
ter with *seven worse than himselfe.* Th
hast fighed out the groanes of co
tion: thou hast wept the teares of re
tance: thou hast washed in the [d]
Bethesda, streaming with five bl
wounds, not of a troubling *Angel*, b
the [e] *Angel of Gods presence*, tro
with the wrath due to thy sinnes,
descended into hel, to restore thee to
ving health and heaven. *Return not*
with the dogge to thine owne vomit: nor
the *washed sow to fallow again in the*
of thy former sins and uncleannesse
[f] *being intangled and overcome againe*
the filthinesse of sin [which now thou h
escaped] *thy latter end prove worse than*
first beginning. Twice therefore doth
Saviour Christ give the same cautio
rie warning to healed sinners. First,

[b] Ecc. 5.3.
[c] Mat. 14.43. &c.
[d] John 4.14.
[e] Isa. 63.9.
[f] 2 Pe. 2.23.22.

man cured of his 38. yeers disease: *Behold, thou art made whole: sinne no more, lest a worse thing come unto thee*, John 5.14. Secondly, to the woman taken in adultery: *Neither do I condemn thee; Go thy way, and sin no more*, John 8.11, Teaching us how dangerous a think it is to relapse & fall againe into the former [g] excesse of sinne: take heed therefore unto thy wales, and pray for grace, *that thou mayest* [h] *apply thy heart unto wisedome*, during that small number of dayes which yet remain behind. And for thy present mercy & health received, imitate the thankfull Leper, and return unto God this or the like thanksgiving.

[g] 1 Pet. 4.4.

[h] Psal. 90.12.

A thanksgiving to be said of one that is restored from sicknesse.

O Gracious & mercifull Father, who art the Lord of health & sickneſſe, life and death, [i] *who killest, and makest alive, who bringest downe to the grave, and raisest up againe*; who art the only preserver of al those that trust in thee: I, thy poore and unworthy servant, having now (by experience of my painfull sickness) felt the grievousnesse of miserie due unto sin, and the greatnesse of thy mercie in forgiving sinners: and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health & strength againe, do here [upon the bended knees of my heart] return [with the thankfull Leper] to acknowledge thee alone to be the God of my health and salvation, and to give unto the praise & glorie, for my strength

[i] 1 Sa. 2.6.

ction of his children respect their [illegible] but sometime layeth afflictions & cr[illegible] ses upon them for his glories sake. T[illegible] our Saviour Christ told his Disci[illegible] that *the man was not born blind for h[illegible] owne, or his parents sin*; but, *that the w[illegible] of God should be shewed on him*, John 9. So he told them likewise, that *Laz[illegible] sicknesse was not unto death; but for t[illegible] glorie of God*, Joh. 11.4. Oh the unspe[illegible] able goodnesse of God, who turn[illegible] those afflictions, which are the [n] *[illegible] and punishment due to our sins*, to be t[illegible] subject of his *honour and glory*.

These are the blessed and profit[illegible] ends, wherefore God sendeth sickne[illegible] affliction upon his children: whereby [illegible] may plainly appeare, that afflictions a[illegible] not signes either of *Gods hatred*, or of [illegible] *reprobation*: but rather *tokens* and *pled[illegible]* of his fatherly love unto his child[illegible] whom he loveth, and therefore chas[illegible] neth them in this life; where upon [illegible] *pentance* there remaines hope of pard[illegible] rather than to referre the punishm[illegible] to that life, where there is no hope [illegible] pardon, nor end of punishment. For th[illegible] cause the Christians in the [x] Primit[illegible] Church were wont to give God gre[illegible] thanks for afflicting them in this li[illegible] So the [y] Apostles rejoyced, *that th[illegible] were counted worthy to suffer for Chri[illegible] name*. And the Christian [z] Hebrew[illegible] *suffered with joy the spoiling of their good[illegible] knowing that they had in heaven a bet[illegible]*

[n] Malum pati, malum non est: malum facere, malum est, *Chrys. de prod. Jud.*

[x] Cum vexamur ac premimur, tum maxumas gratias agimus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere, sed plagis ac verberibus emendat, *Lactan. lib. 5. cap. 23.*

[y] Acts 5.41. [z] Heb. 10.34.

as

an enduring substance. And in respect of
se holy ends, ỹ Apostle saith, [a] *That* [a] Heb. 12.11.
gh no affliction for the present seemeth
ns, but grievous; yet, afterwards it bring-
the quiet fruit of righteousnesse to them
are thereby exercised. Pray therefore
rtily, that as God hath sent unto thee
s sicknesse; so it would please him to
e himself unto thee, with thy sick-
se: by teaching thee to make those
clified uses of it, for which he hath
dicted the same upon thee.

Meditations for one that is recovered from sicknesse.

F God hath of his mercie heard thy
prayers, and restored thee to thine
lth again; consider with thy selfe:

1. That thou hast now received from
d: as it were another life: Spend it
fore to the honour of God, in new-
se of life. Let thy sin die with thy
knesse: but live thou by grace to
dinesse.

2. Be not the more secure, that thou
restored to health, neither insult in
y selfe, that thou hast escaped death;
think rather, that God [seeing how
repared thou wast] hath of his mercie
rd thy praiers, spared thee, and given
e some little longer time of respite:
thou mayst both amend thy life, &
thy self in a better readinesse against
time that he shall call for thee, with-
further delay, out of this world. For
ough thou hast escaped this, it may
thou shalt not escape ỹ next sicknesse.

3. Consider how fearfull a reckoning

thou hast made before the judgment
seat of Christ by this time, if thou h
died of this sickness. Spend therefore
time that remaines so as that t
mayst be able to make a more cheer
account of thy life, when it must be
pired indeed.

4. Put not far off the day of de
thou knowest not for all this how
it is at hand, and [being so fairly w
ed] be wiser. For if thou be taken un
vided the next time, thy excuse wi
lesse, and thy judgement greater.

5. Remember that thou hast vow
mendment & newnesse of life: Thou
[b] Ecc. 5.3. [b] *vowed a vow unto God, defer not to*
it: for he delighteth not in fooles, pay th
[c] Mat. 12.43. &c. *fore that thou hast vowed.* The [c] uncl
spirit is cast out: Oh, let him not re
ter with *seven worse than himselfe.* T
hast sighed out the groanes of co
tion: thou hast wept the teares of re
[d] John 4.14. tance: thou hast washed in the [d] p
Bethesda, streaming with five bl
wounds, not of a troubling *Angel*, b
[e] Isa. 63.9. the [e] *Angel of Gods presence*, tro
with the wrath due to thy sinnes,
descended into hel, to restore thee t
ving health and heaven. *Return unt*
with the dogge to thine owne vomit: not
the washed sow to wallow again in the
of thy former sins and uncleanness
[f] 2 Pe. 2.23.22. [f *being intangled and overcome again*
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[g] 1 Pet. 4.4.

[g] Psal. 90.12.

A thanksgiving to be said of one that is returned from sicknesse.

O Gracious & mercifull Father, who art the Lord of health & sickneſſe, life and death, [i] *who killest, and makest alive, who bringest downe to the grave, and raisest up againe*; who art the only preserver of al those that trust in thee: I, thy poore and unworthy servant, having now (by experience of my painfull sickness) felt the grievousnesse of miserie due unto sin, and the greatnesse of thy mercie in forgiving sinners: and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health & strength againe, do here [upon the bended knees of my heart] return [with the thankfull Leper] acknowledge thee alone to be the God of my health and salvation, and to give unto thee the praise & glorie, for my strength

[i] 1 Sa. 2.6.

and deliverance out of that grievous d
ſeaſe and maladie, & for thus return
my mourning into mirth, my ſickn
into health, and my death into life. I
ſinnes deſerved puniſhment, and th
haſt corrected me but, *haſt not given*
over unto death. I [k]*looked from the day*
the night] *when thou wouldeſt make an*
of me: I did chatter like a crane or a ſw
low: I mourned[*as a dove*] *when the hin*
neſſe of ſickneſſe oppreſſed me; I lifted
mine eyes unto thee, O Lord, and thou d
comfort me: for thou didſt caſt all my ſin
behind thy backe, and didſt deliver
ſoule from the pit of corruption: and when
found no help in my ſelfe, nor in any
creature, ſaying, I am deprived of the reſ
of my yeeres, I ſhall ſee man no more a
the inhabitants of the world, then didſt th
reſtore me to health againe, and gaveſt l
unto me: I found thee, O Lord, ready to ſave

[k]Iſa. 38. 9&c.

And now, Lord, I confeſſe that I c
never yeeld unto thee ſuch a meaſure
thankes as thou haſt [for this bene
deſerved at my hands. And [ſeeing th
I can never be able to repay thy goo
neſſe with acceptable works] Oh, that
could with *Mary Magdalen* teſtifie th
love and thankfulneſſe of my heart, wi
abounding teares! Oh, what ſhall I be
ble to render unto thee, O Lord, for
theſe benefits which thou haſt beſtow
upon my ſoule! Surely, as in my ſic
neſſe, when I had nothing elſe to gi
unto thee, I offered Chriſt and his meri
unto thee, as a ranſome for my ſins; ſo
being now reſtored by thy grace unt
my health and ſtrength, and having n

bet

ur thing to give: behold, O Lord, I
here * offer up my selfe unto thee, * Rom.
eeching thee so to assist me with thy 12.1.
y Spirit, that the remainder of my
may be wholly spent in setting forth
praise and glorie.

O Lord, forgive me my former follies
unthankfulnesse, that I was not more
full to love thee according to thy
dnesse; nor to serve thee according
y will; nor to obey thee according
thy commandements; nor to thank
according to thy benefits. And see-
thou knowest, that of my selfe I am
sufficient so much as to think a good
ght, much lesse to do that which is
d and acceptable in thy sight, assist
with thy grace and holy Spirit, that
ay in my prosperitie as devoutly
d my health in thy service, as I was
est in my sicknesse to begge it at thy
ds. And suffer me never to forget ei-
r this thy mercie, in restoring me to
health, or those vowes and promi-
which I have made unto thee in my
nesse. With my new health renew in
, O Lord, a right spirit, which may
me from the slaverie of sinne, and e-
lish my heart in the service of grace.
rke in me a greater detestation of
sinnes [which were the causes of thy
r and my sicknesse:] & increase my
h in Jesus Christ, who is the Authour
my health and salvation. *Let thy good*
it lead me in the way that I should
k, and † *teach me to deny all ungodli-* † Tit.
ss and worldly lusts, and to live soberly, 2.12.
ghteously, and godly in this world, that o-

thers by my example may think be
of thy truth. And ſith this time (wh
I have yet to live) is but a little reſp
and ſmall remnant of dayes, which c
* Pſal. 90,12. noc long continue: * *Teach me, O Ge
to number my dayes, that I may apply my h
to that ſpiritual wiſdome, which directeth
ſalvation.* And to this end, make me m
zealous than I have been in religi
more devout in praier, more ferven
ſpirit, more carefull to heare and pr
by the preaching of thy Goſpel, m
helpfull to my poore brethren, m
watchfull over my waies, more faithf
in my calling, and everie way more
bundant in al good works. Let me [in
joyful time of proſperitie] fear the e
day of affliction; in the time of hea
think on ſickneſſe; in the time of ſickn
make my ſelfe readie for death; & wh
death approacheth, prepare my ſelfe
judgement. Let my whole life be
expreſſing thankfulneſſe unto thee
thy grace and mercie. And therefore,
[o] Ap. 5.12, &c. Lord, I do here from the very botto
of my heart, together with the [o] th
*ſand thouſand of Angels, the foure be
and twenty foure elders, and all the cr
tures in heaven and in the earth, acknow
ledge to be due unto thee, O Father, w
ſitteſt upon the throne, and to the Lamb
Son*, who ſitteth at thy right hand, and
the holy Spirit, which proceedeth fro
both the holy Trinitie of perſons in
nitie of ſubſtance; all praiſe, hono
glorie, and power, from this time for
and evermore. *Amen.*

And

Meditations for one that is like to die.

If thy ſickneſſe be like to increaſe unto death, then meditate on three things: Firſt. how graciouſly God deales with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

Firſt, concerning Gods favourable dealing with thee:

1. Meditate that God uſeth this chaſtiſement of thy bodie, but as a medicine to cure thy ſoul, by drawing thee [who art ſicke in ſin] to come by repentance to Chriſt thy * Phyſician, to have thy ſoule healed.

2. That the ſoreſt ſickneſſe, or painfull diſeaſe which thou canſt endure, is nothing, if it be compared to thoſe † dolours & paines, which Jeſus Chriſt thy Saviour hath ſuffered for thee: when in a bloudie ſweat he endured the wrath of God, the paines of hell, & a curſed death, which was due to thy ſins. Juſtly therefore may he uſe thoſe words of *Jeremie*, ‖ *Behold, and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me, in the day of his fierce wrath.* Hath the Son of God endured ſo much for thy redemption, and wilt not thou, a ſinfull man, endure a little ſickneſſe for his pleaſure; eſpecially when it is for thy good?

3. That when thy ſickneſſe and diſeaſe is at the extremeſt, yet it is leſſe and eaſier than thy ſins have deſerved. Let thine own conſcience judge whether thou haſt not deſerved worſe than all that thou doſt ſuffer.

* Mat. 9.12.

† Luke 22.44. Pſal. 88.7. Iſa.53.4 Pſal. 18.5. Heb.5.7 Gal. 3.13.

‖ Lam. 1.12.

Dum legimus vel audimus, quod & quanta ille ſine culpa ſuſtinuit, intelligamus, nos peccatores, omnia debere libenter ſuſtinere. Theod. ad 5. cap. in Rom.

Murmure not therefore, but consi-
ring thy manifold and grievous
thank God that thou art not plag-
with far more grievous punishmen-
Thinke how willingly the damned
hell would endure the extremest pain
thousand yeeres, on condition that t
had but the hope to be saved, and [a
so many yeeres] to be eased of their
ternal torments. And seeing that it is
* Lam. 3.22. mercie, that thou art not rather * *cut-
med* than *corrected*, how canst thou
beare patiently his temporall correcti-
† Heb. 11.35. &c. 1 Pet. 5.9. seeing the end is to † save thee from
ternall condemnation?

4. That nothing commeth to passe
this case unto thee, but such as ordina-
ly befell to others thy brethren: w
[being the beloved and undoubted
vants of God, when thy lived on ear
arenow most blessed and glorious
with Christ in heaven; as *Job*, *David*, *L*
zarus, &c. They groaned for a time,
thou dost, under the like burthen;
they are now deliver'd from al their
series, troubles, & calamites. And so li
wise ere long [if thou wilt patiently
rie the Lords leasure] thou shalt also
delivered from thy sickneſſe & pains
ther by restitution to thy former hea
with *Job*, or [which is far better] by
ing received to heavenly rest & *Lazar*

5. Lastly, that God hath not giv
thee over into the hand of thine enem
to be punished and disgraced, but [bei
thy loving father] he correcteth th
with his own mercifull hand. When *D*
vid had his wish, to choose his own ch

ment, he chose rather to be corrected
the hand of God, than by any other
ner; * *Let us fall into the hands of the
d, for his mercies are great, and let me
fall into the hands of man.* Who will
ake any affliction in good part, whē
mmeth from the hand of God, from
m [though no † *affliction seemeth joy-
for the present*] we know nothing co-
h but what is good? The considera-
hereof made ‖ *David* to endure *She-*
curſed railing with great patience;
to correct himſelf another time for
impatience; * *I ſhould not have opened
mouth, becauſe thou diddeſt it:* and *Job*, to
ove § unadviſed ſpeech of his wife:
*thou ſpeakeſt like a fooliſh woman. What?
we receive good at the hands of God,
not receive evil?* And though the ‖ cup
Gods wrath due to our ſins was ſuch
orrour to our Saviours humane na-
that he earneſtly prayed that it
t paſſe from him: yet, when he con-
ed that it was reached unto him by
hand and will of his Father, he wil-
ly ſubmitted himſelfe to drink it to
very dregs thereof. Nothing will
re arme thee with patience in thy
neſſe, than to ſee that it cometh from
hand of thy heavenly Father? who
uld never ſend it, but that he ſeeth it
be to thee both needful & profitable.

*The ſecond ſort of Meditations are, to con-
ſider from what evils death will free thee.*

IT freeth thee from a corruptible bo-
die, which was conceived in the wit-
of fleſh, the heat of luſt, the ſtaine of

* 2Sam. 24.14.

† Heb. 12.11.

‖ 2Sam. 16.9.10

* Pſal. 39.9.

† Job. 2.10.

‖ Mar. 26.39.

sin, and born in the blood of filthi
a living prison of thy soul, a lively
strument of sin, a very sack of filth
dung; the excrements of whose nostr
eares, pores, and other passages (duly c
sidered) will seem more loathsome, t
the uncleanest sink or vault. Insomu
that whereas trees and plants bring fo
leaves, flowers, fruits, and sweet sme
mans body brings forth naturally
thing but lice, wormes, rottennes, &
thy stench. His affections are altoget
* Psal. 14.1. † Gen. 6.5. *corrupted, & the †imaginations of his he
are onely evill continually. Hence it is, th
the ungodly is not satisfied with p
fauenesse, nor the curious with prec
nes, nor the voluptuous with pleasur
nor the ambitious with preferme
nor the malicious with revenge, nor
lecherous with uncleannes, nor the co
tous with gain, nor the drunkard w
drinking. New passions and fashions
daily grow, new feares and afflictions
still rise: here wrath lies in wait, th
vain-glory vexeth; here pride lifts
there disgrace casts down; & every
waiteth who shall arise in the ruine
another. Now a man is privily st
with back-biters, like fiery serpents;
non he is in danger to be openly devo
red of his enemies, like *Daniels* Lyo
And a godly man, where ere he live
shall ever be vexed, like *Lot*, with
doms uncleannesse.

‖ Rom. 6.7. * Apoc. 21.4. 2. Death brings unto the godly an e
of ‖ *sinning*, and of all the miseries wh
are due unto sin; so after death * th
shall be no more sorrow, nor crying: neith

there be any more pain: for God shall wipe away all teares from our eyes. Yea, by death we are seperated from the company of wicked men; and God * *taketh away merciſull and righteous men from the evill to come.* So he dealt with *Josias*, † *I will gather thee to thy fathers, & thou shalt be put into thy grave in peace, and thine eyes shall not see all the evill which I will bring upon this place.* And God ‖ *hides them for a while in the grave, untill the indignation be over.* So that as Paradiſe is the heaven of the ſoules joy; ſo the Grave may be termed the heaven of the bodies reſt.

* Isa. 57.1.

† 2. Kin. 22.23.

‖ Isa. 28.20.

2. Whereas this wicked body * lives in a world of wickedness, ſo that the poor ſoul cannot look out at the eye, & not be infected; nor hear by the eare, & not be distracted; nor ſmell at the noſtrills, and not be tainted; nor taſte with the tongue but not be allured; nor touch by the hand, & not be defiled; and every ſenſe, and every temptation is ready to betray the ſoul: by death the ſoul ſhall be delivered from this thraldome, & this *corruptible body ſhall put on incorruption, and this mortall immortality*, 1. Cor. 15. 53. Oh, bleſſed, thrice bleſſed be that death in the Lord, which delivereth us out of ſo evill a world, and freeth us from ſuch a body of bondage and corruption.

* 1. John 5.19.

The third ſort of Meditations, to conſider what good death will bring unto thee.

DEath bringeth the godly mans ſoul to enjoy an immediate communion with the bleſſed Trinitie, in

in everlasting bliſſe and glory.

2. It tranſlateth the ſoul from the miſeries of this world, the contagion of ſin and ſociety of ſinners, *to the city of the living God, the celeſtiall Ieruſalem, and to company of innumerable Angels, and to the Aſſembly and congregation of the firſt-borne which are written in heaven, and to God the Iudge of all, and to the ſoules of juſt men made perfect, and to Ieſus the Mediator of the new covenant*, Heb. 12. 22. 23. 24.

3. Death putteth the ſoul into the actual & full poſſeſſion of all the inheritance and happines which Chriſt hath either promiſed unto thee in his word, or purchaſed for thee by his blood.

This is the good & happineſſe, whereunto a bleſſed death wil bring thee. And what true religious Chriſtian ? is your would not with himſelf old, that his appointed time might the ſooner approach to enter into this celeſtiall Paradiſe where thou mayeſt exchange thy braſſe for gold, thy vanity for felicity, thy vileneſſe for honour, thy bondage for freedome, thy leaſe for an inheritance, and thy mortall ſtate for an immortall life? He that doth not daily deſire this bleſſednes above all things, of all others he is leſſe worthy to enjoy it.

If *Caio Vticenſi, and *Cleombrotus*, two heathen men [reading *Plato*s book of the immortality of the ſoul] did voluntarily, the one break his neck, & other run upon his ſword, that they might the ſooner, as they thought, have enjoyed thoſe joyes; what a ſhame is it for Chriſtians knowing thoſe things in a more excellent

* *Plut. in vit. Catonis Cic. Tuſc. quaſt. lib 1. Vel de præcipiti venias in Tartara ſaxo, Vt qui Socraticũ de nece legit opus. Ouid in Ibin.*

t measure and manner, out of Gods
n book, not to be willing to * enter
o those heavenly joyes, especially
entheir Master cals for them thither?
therefore there be in thee any love of
d, or desire of thine own happines, or
vation: when the time of thy depart-
drawes neer; that time, I say, & man-
of death, which God in his unchang-
counsell hath appointed & deter-
ed before thou wast born; yeeld and
render up, willingly and cheerfully,
soul into the mercifull hand of Jesus
rist thy Saviour. And to this end,
en the time is come, as the Angel in
sight of *Manoah* and his wife, † ascen-
from the *altar up to heaven in the*
of the sacrifice, so endeavour thou,
thy soul, in the sight of thy friends,
y from the altar of a contrite heart
end up to heaven, in the sweet per-
me of this, or the like spirituall sacri-
of prayer.

* Matt. 25.21.

† Judg. 13. 19, 20.

‖ Num. 16.20.& 27.16. * Jer. 38.16. † Act. 13 25,26. 2 Tim. 4.7. ‖ Psal. 90.12. Job.14. 5, 14. &15.22. &21.11. * Psal. 143.2.

A prayer for the sick man, taken he is told that he is not a man for this world, but must prepare himself to go unto God.

O Heavenly Father, who *art the* ‖ *Lord God of the Spirits of all flesh, and hast made me these soules*, and hast appointed the time, as to come into this world, so [having † finished *my course*] to go out of the same. The ‖ number of my daies which thou hast determined, are now expired, & I am com to that utmost bound which thou hast apointed, beyond which I cannot passe. I know, O Lord, *that if thou * entereſt into judgement, no flesh can be*

justified

justified in thy sight? And I, O Lord, of
others should appear most impure
unjust, for I have not † *sought that*
†1. Tim 4.7. *fight* for the defence of thy faith &
gion, with that zeal and constancy th
should, but for fear of displeasing
world, I have given way unto sins &
rours; and for desire to please my fl
I have broken all thy commandeme
in thought, word, and deed; so that
* Psal. 40.12. * *sins have taken such hold on me, that I*
not able to look up, & they are more in
‖ Psal. 130.3. *ber than the hairs of my head.* ‖ *If thou*
strictly marke mine iniquities, O Lord,
* Dan. 5.27. *shall I stand? If thou* * *weighest me in*
ballance, I shall be found too light. Fo
am void of all righteousnes, that mi
† Matt. 11.28. merit thy mercy, and †*loaden* with al
quities that most justly deserve thy
vieft wrath. But, O my Lord, and my G
‖ Matt. 3.17. for Jesus Christ thy Sons sake, ‖ *in*
thou art well pleased with all penitent
beleeving sinners, take pitty & compa
*1. Tim 1.15. on upon mee, who am the * chief of
† Ezek. 18.22. ners. Blot al my sins out of thy † *rem*
brance, and ‖ *wash away* al my trangre
‖ Psal. 51.7. ons out of thy sight with the * *pre*
* 1 Pet. 1.19. *blood of thy Son*, which I believe that
as an undefiled † *Lamb*, hath shed for
† John 1.29. cleansing of my sins. In this faith I liv
‖ Rom. 4.25. in this faith I dy: believing ‖ *that*
Christ died for my sins, & rose again for
1 Cor. 15.3,4. *justification.* & seeing that he hath en
* 1. Pet. 2.24. red that death, & * born the burthe
that judgment, which was due to
sins, O Father, for his death and pas
sake [now that I am comming to appe
before thy judgment seat] acquit & d
liv

me from that fearfull judgement
ich my sins have justly deserved: &
form with me that gracious & com-
uble promise which thou hast made
thy Gospel: ‖ *that whosoever beleeveth*
thee, hath everlasting life, and shall not
come into judgement, but shall passe from death
to life. [k] strengthen O Christ my faith,
I may put ſwhole confidence of my
vation in the merits of thy obedience
blood. Increase O holy Spirit, my pa-
nce: lay no more upon me *then* † *I am*
able to beare; & enable me to beare so
ch as shall stand with thy blessed wil
pleasure. O blessed Trinity in Vnity,
Creator, Redeemer, & Sanctifier,
chsafe that as my outward man
h decay; so my inward man may
te & more by thy grace & consolati-
increase & gather strength. O Saviour
my soul in a readines, that (like a *
Virgin, having the † *wedding garment*
thy righteousnes and holines) shee
y be ready to meet thee at thy com-
ng, *with oyle in her Lamp.* Marry her
o thy self, that she may be ‖ one with
e in everlasting love & fellowship. O
rd, * reprove Satan, and chase him a-
y: † *deliver my soule from the power of*
the dogge: Save mee from the lions mouth.
thanke thee, O Lord, for all thy bles-
gs, both spirituall and temporall, be-
wed on mee: especiall for my redem-
n, by the death of my Saviour Christ.
thank thee that thou hast protected me
th thy holy Angels, from my youth
o untill now. Lord, I beseech thee, give
m a charg to attend upon me, til thou
calleſt

‖ John 5.24.
[k] Luk. 17.5.
† 1. Cor. 10.13.
* Matt. 25.4.
† Matt. 22.11.
‖ John 7.22.
* Zach. 3.2.
† Psal. 22.20, 21.
‖ Heb. 1.14.

callest for my soul; and then to ca[illegible]
her [as they did the soul of * *Laza*[illegible]
into thy heavenly Kingdome. And [illegible]
the time of my departure shal appro[illegible]
neerer unto me; so grant, O Lord, [illegible]
my soul may draw neerer unto thee[illegible]
that I may joyfully † *commend my soul* [illegible]
to thy hands, as into the hands of a lov[illegible]
Father, and mercifull Redeemer: & [illegible]
that instant, ‖ *O Lord, graciously receive* [illegible]
spirit. All which that I may do, assist [illegible]
I beseech thee, with thy grace, & let [illegible]
holy Spirit continue with me unto [illegible]
end, and in the end, for Jesus Christ [illegible]
sake, thy Son, my Lord and only Sa[illegible]
our: In whose name I give thee thy [illegible]
ry, and begg these things at thy ha[illegible]
in that prayer which Christ himself h[illegible]
taught me, saying, *Our Father which* [illegible]
in heaven, &c.

* Luke 16.7.

† Psal. 31.5.

‖ Acts 7.59.

Meditations against despaire, or doubting of Gods mercy.

IT is found by continuall experie[illegible]
that neer the time of death, when [illegible]
children of God are weakest, then Sa[illegible]
makes ‖ greatest flourish of his streng[illegible]
& assaults them with his strongest [illegible]
ptations. For he knoweth, that either [illegible]
must now or never prevail; for if th[illegible]
souls once get to heaven, he shall ne[illegible]
vex nor trouble them any more: [illegible]
therefore he will now bestirr himself [illegible]
much as he can, and labour to set be[illegible]
their eyes, all the grosse sins which [illegible]
they committed; and the judgements [illegible]
God which are due unto them, there[illegible]
to drive them, if he can, to despair; wh[illegible]

a grievouser sin than all the sins that
y committed, or he can accuse the of
if † Satan therefore trouble thy conscience
towards thy death than in thy life time
. Confesse thy * sins unto God, not
y in generall, but also in particular.
. Make satisfaction unto those men
om thou hast wronged, if thou be a-
And if thou dost injuriously or frau
ntly detain or keep in thy possession
lands, or goods, that of right do be-
to any widow or fatherlesse childe;
me not, as thou tendereſt thy
h health, looke Christ the righteous
e in the face, unlesse thou dost first
e a restitution thereof to the right
ers: For the Law of God, under the
altie of his curse, requireth thee ‖ *to*
re whatsoever was given thee to keep; or
ch was committed to thy trust, or what-
ot by robbery, or violent oppression then
ft from thy neighbour, with a fifth part
mends added to the principall. And un-
that like * *Zacheus* thou dost make
ution of such goods and lands, accor-
to Gods Law, thou canst never tru-
pent; and without true repentance
canst never be saved. But though
the temptation of the Divel thou hast
wrong and injurie; yet if thou tru-
pent, & make restitution to thy po-
the Lord hath promised to be mer-
ll unto thee, to heare the † prayers
his faithfull Ministers for thee, to
give thee thy trespasse & sin, & tore-
thy soul in the merits of Christs
, as a ‖ Lamb without blemish.
. Aske God, for Christ his sake, par-

† Satans first stratagem in the time of death.

* The defeature.

‖ Levit. 6.2.3.4. &c. Numb. 5.6,7,8. Non remittitur peccatum, nisi restitur ablatum.

* Luke 19.1,9.

† Jam. 5.14, 15,16.

‖ Levit. 6.6,7.

don & forgiveneſſe. And then theſe troubles of mind are no diſcouragements but rather comforts; exerciſes, not punishments. They are aſſurances unto thee, that thou art in the right way: for the way to heaven is by the gates of hell, that is, by ſuffering pains in the bodie, & ſuch doubtings in the mind, that the ſtate in this life being every way made bitter, the joyes of eternall life may reliſh unto thee better, and more ſweet.

* Satans ſecond aſſault.

If * *Satan tell thee, that thou haſt no faith, becauſe thou haſt no feeling:* meditate

† The Chriſtians encounter. Pſal. 31.22. Mar. 9.24. Mat. 14.31. ‖ Job 19. 25. * Mat. 7.20.

1. That the † trueſt faith hath oftentimes the leaſt feeling, & greateſt doubtings, but ſo long as thou hateſt ſuch doubtings, they ſhall not be laid unto thy charge, for they belong to the fleſh, from which thou art divorced. When thy fleſh ſhall periſh, thy weak inward man which hates them, and *loves the Lord* [in ſuch *ſhall be ſaved.*

2. That it is a better faith to believe without ‖ *feeling*, than with *feeling*. The leaſt faith [ſo much as a * *graine of muſtard-ſeed*, ſo much as is in an Infant baptized] is enough to ſave the ſoul which loveth Chriſt, and believed in him.

3. That the childe of God, which deſireth to feele the aſſurance of Gods favour, ſhal have his deſire, when God ſhall ſee it to be for his good: for God hath promiſed to give them the † *water of life*, who thirſt for it. We have an example in ‖ Maſter *Glover* the holy Martyr, who could have no comfortable feeling till he came to the ſight of the ſtake: and then cried out, and clapped his hands for joy to his friends, ſaying: *O Auſtin, hee*

† Apoc. 2.7. Iſa. 55.10. ‖ Fox Act. Martyr.

come

he is come: meaning the feeling joy ...lth, and the holy Ghost. *Tarry there- ...the Lords leasure: be strong, and hee shall ...rt thine heart*, Psal. 27. 14.

* *Satan shall aggravate unto thee the ...nesse, the multitude, and hainousnesse of ...sins*: meditate,

That upon † true repentance, it is ...asie with God to forgive the ‖ grea- ...sin, as the least; and he is as willing ...orgive many, as to pardon one. And ...mercie shineth more in pardoning ...*sinners, than small offenders*: as appea- ...in the examples of *Manasses, Magda- ...Peter, Paul, &c.* And * *where sin most ...nded, there doth his grace rejoyce to ...nd much more.*

That God did never forsake any man, ...that man did first forsake God, as ap- ...ers in the examples of *Cain, Saul, ...hitophel, Ahazia, Judas, &c.*

That God calleth all, even those ...ers who are *heavie laden with sinne*, ...11. 28. and that he did never denie ...mercie to any sinner that asked his ...rcie with a penitent heart. This the ...lorie of the Gospel witnesseth: There ...e unto Christ all sorts of sick sin- ...the blind, halt, lame, lepers, such as ...e sick of palsies, dropsies, bloudy ...es; such as were lunatick, & possessed ...h uncleane spirits and divels. Yet of ...those, not one that came and asked ...mercie and help, went away with- ...his errand. If mercie he asked, mer- ...he found; were his sin never so great, ...e his disease never so grievous. Nay, ...ffered and gave his mercie to many,

* Satans third assault.

† The encounter.

‖ 1 Tim. 1. 15.

* Rom. 5. 20.

who never asked it [being moved on-
ly with the bowels of his own compa-
sion, and the sight of their mercie] as
the woman af Samaria, the ‖ widow
Naim, and to the † sick man that lay
the poole of Bethesda, who had bin
yeers sick. If he thus willingly gave
mercie to them that did not aske it,
was * *found of them* [as the Prophet sai
that sought him not; will he denie merc
unto thee who dost so earnestly pray
it with teares? and dost like the poo
Publican, so heartily knock for it, w
penitent fists upon a bruised and be
ken heart; especially when thou pray
to thy Father in the name and medi
tion of Christ, for whose sake he ha
promised to † *grant whatsoever we*
aske of him: as sure as God is true he w
not. Though Ninevehs sinnes had pr
voked the Lord to send out his sente
against them, yet upon their repentan
he re-called it againe, and spared the
tie. How much more if thou likew
repentest, will he spare thee, seeing
*sentence is not yet gone forth agai
thee? If he deferred the judgement
Ahabs dayes, for the externall shew
ly which he made of humiliation; h
much more will he clean turn away
vengeance, if thou wilt unfainedly
pent of thy sin, and return unto him
grace and mercie?

He offered his mercie unto *Cain* [wh
murthered his innocent brother] *
thou dost well, shalt thou not be accepted?
if he should have said, If thou wilt le
thy envie and malice, and offer to
fro

‖ Luke 7.13.
† John 5.8.
* Isa. 65.1. Rom. 10.20.
† John 14.14.
* Novit Dominus mutare sententiam, si tu noveris emendare vitam, *Aug. in Psal.* 50.
* Gen. 4.7.

m a faithfull and concrite heart, both
n and thy *Oblation* also shall be ac-
table unto me. And to *Judas* (that so
cherously betrayed him) in calling
n * *Friend*, a sweet apellation of love;
when *Judas* offered, he willingly *con-*
d with that † mouth (*wherein never*
found guile) to kisse those dissembling
‖ *under which lurked the poyson of*
. Had *Judas* apprehended this word
riend, out of the mouth of Christ, as
hadad did the word † *Brother*, from
mouth of *Achab*, doubtlesse *Judas*
ld have found the *God of Israel* more
cifull, than *Benhadad* found the
ng of Israel. But God was more dis-
sed with *Cain* for desparing of his
cy, than for murthering his bro-
; and with * *Judas* for hanging him-
, than for betraying his Master: in
they would make the sins of mor-
man greater than the infinite mercie
the eternall God; or as if they could
more sinfull than God was mercifull.
hereas the least drop, of Christs blond
of more merit to procure Gods mer-
for thy salvation, than all the sins
t thou hast committed] can be of
e to provoke his wrath, to thy
nation.

If † *Satan shall suggest, that all this is*
of Gods mercy, but that it doth not be-
unto thee, because that thy sins are grea-
than other mens, as being sins of know-
, and such, as whereby others have been

* Mat. 26.50.
† 1 Pet. 2.22.
‖ Psal. 40.3.
* Matt. 26.50.
† 1 Kin. 20.32. 33.
‖ Verse. 31.
* Judam non tam scelus quam desperatio fecit penitus interire, *Aug. lib. util. panis.* Sceleratior omnibus, O Juda, extitisti, quem non Pœnitentia duxit ad Domi-

m, sed desperatie traxit ad laqueum, *Leo.*
Satans fourth assault.

undone: and all [for the most part] committe
wilfully and presumptuously against God a
thy conscience. And therefore though he w
not be mercifull unto thee: meditate,

* The encounter.

1. That * many [who are now in hea-
ven most blessed and glorious Saints]
committed in the same kind [when they
lived on earth] as great, and greater sin
than ever thou hast committed, & con-
tinued [before they repented] in thei
sinnes as long as ever thou hast done A
therefore all their sins, and the continu-
ance in them, could not hinder God
mercie upon their repentance, from for-
giving their sins, and receiving them in-
to favour, no more shall thy sins, and th
continuance therein hinder him fro
being mercifull unto thee, if thou do
repent as they did: yea, upon thy repen-
tance, every one of their examples is
pledge that he will do the same unt
thee that he did unto them. For as th
least sinne in Gods justice, without re-
pentance, is damnable, so the greatest sin
upon repentance, in his mercie pardona-
ble. Thy greatest and inveterate sin
are but the sins of a man; but the least
his mercies in the mercie of God. Be-
cause thou knowest thine own sins, thou
doubtest whether they shall be pardo-
ned: mark how this doubtfull case is re-
solved by God himselfe. Many in *Isaiah*
daies thought [as thou dost] that they
had continued so long in sin, that it was
too late for them now to seek to return
unto God for grace and mercie. But
God answereth them; *Seek ye thee Lord*
whilest he may be found: Call ye upon him
whilest

liſt he is neere. Iſa.55.6. As if he had ſaid: Whileſt *life laſteth*, and *my word is preached*, I am neere to be found of all that ſeek me, and pray unto me. The people reply: But we, O Lord, are grieuous ſinners, and therefore deare not preſume to call upon thy Name, or to come neere thine holineſſe. To this the Lord anſwereth. *Let the wicked forſake his way, & the man of iniquity his thoughts, and let him returne unto me, and I will have mercy upon him, and be his God, and I will pardon him abundantly,* Iſa.55.7,8. But we would think [ſay the people] that if our ſins were but ordinarie ſins, this promiſe of mercie might belong unto us. But becauſe our ſins are ſo great, and of ſuch long continuance; therefore we feare, leſt when we appeare before God, he will reject us. To this God anſwereth againe: *My thoughts* [of mercie] *are not your thoughts; neither are your waies* [of pardoning] *my waies: For as the heavens are higher than the earth, ſo are my waies higher than your waies, and my thoughts than your thoughts.* If therefore every ſinner in the world were a world of ſuch ſinners as thou art: do thou but yet [what God bids thee] *repent and beleeve*; and the * blood of Jeſus Chriſt being the † *blood of God, will cleanſe* both thee and them *from all your ſins.*

2. That as God did fore-ſee all the ſins which the world would commit, & yet all thoſe could not hinder him] *from loving the world, ſo that he gave his only begotten Son to the death, to ſave as many of the world as would beleeve and repent:*

* Act. 20.28.
† 1 Joh 1.7.
‖ John 3.16.

much lesse shall thy sin [being the sin of the least number of the world] be able to hinder God from loving thy soul and forgiving thy sins, if thou dost repent and beleeve.

3. That if hee loved thee so dearly [when thou wast his * *enemie*] that he payed for thee so deare a price as the shedding of his heart bloud; how can he now but be gracious unto thee, when to save thee, will cost him but the casting of a *gracious looke* upon thee? Look not thou therefore to the greatnesse of thy sins, but to the infiniteneſse of his mercie; which is so surpassing great, that if thou putteſt all thine own grievous sins together, and adde unto those the sins of *Cain* and *Judas*; and put unto them all the sins of all the reprobates in the world [doubtlesse it would be a huge heap] yet compare this huge heap with the infinite mercie of God, and there will be no more comparison betwixt them, than betwixt the least moll-hill, and the greatest mountain in a countrie. The crie of the grievouſeſt sin that ever we read of, could never reach up higher than unto heaven, as the † crie of the sins of Sodom: but the ‖ *mercy of God* [saith *David*] *reacheth up higher than the heavens*, and so over-toppeth all our sins. And * *if his mercy be greater than all his works*, it must needs be greater than all thy sins. And so long as his mercie is greater than the sinnes of the whole world, do thou repent, there is no doubt of pardon.

* Rom. 5.10.

† Genes. 19.13.

‖ Psal. 108.4.

* Psal. 145.9.

If ‡ *Satan shall object, that thou hast many times vowed to repent, and hast made a*

‡ Satans fifth assault.

shew

of repentance for the time, and yet didst to the same sins againe and againe, and all thy repentance was but fained, and ...cking of God: And that seeing thou hast often broken thy vow, therefore God hath withdrawne his mercy, and hath changed ...ove, &c. meditate,

...That though this were * true [which ...eed is hainous] yet it is no sufficient ...se why thou shouldst despaire; see... that this is the common case of all ... children of God in this life, who ... so oft to forbeare some sin, ‖ till ...ceiving their weaknesse not able to ...forme it, they vow that they will ... no more. Their vowes shew the de... of their spirituall man; their break... the weaknesse of their corrupt flesh. ... our oft slips to the same sinnes ...rist fore-saw, when he taught us to ...y daily; *O Father; forgive us our tres...ses.* And why doth Christ injoyne ...e [who art but sinfull man] *to † forgive ... brother seven times in a day, if he shal ...rne seven times in a day*, and say, *It re...teth me*; but to assure thee, that he ...ing the God of mercie, and goodnesse

* The encounter.

‖ I remember [saith *Luther*] that *Staupitius* was wont to tell me, *plusquam millies Deo vovi, &c.* I have more than a thousand times vowed un...

... God, that I would mend my life, but I could ...ver performe my vow. Henceforth I will ...ke no such vow because I verily know, that I ...nnot keep it. Unlesse therefore God will be ...ercifull unto me, for Christ his sake, and grant ... blessed departure out of this wretched life, me ...y vowes and good workes will stand me in no ...ead. This is the state of the dearest children ...f God in this life. Reade *Luther* on *Galat.* 5. ... Luke 17.3,4.

it selfe] will forgive unto thee thy * *seventy times seven-fold* sins a day, which thou hast committed against him, if thou returne unto him by true repentance? The Israelites were cured by looking [though with weake eies] on the * *brazen Serpent*, as oft as they were stung by the fierie serpents in the wildernesse: to assure thee, that upon thy † teares of repentance, thou shalt be recovered by faith in Christ, as often as thou art wounded to death by sin.

2. That they salvation is grounded not upon the constancie of thine obedience, but upon the firmnesse of Gods covenant. Though thou varlest with God, and the covenant be broken on thy behalfe, yet it is firme on Gods part; and therefore all is safe enough, if thou will returne: For there is no ‖ *variablenesse with him, neither shadow of change.* He hath locked up thy salvation, and made it sure in his own * *unchangeable purpose*; and hath delivered to thy keeping the keyes, which are † faith and repentance: and whilest thou hast them, thou mayest perswade thy self that thy salvation is sure and safe: For, * *whom God loveth, he loveth to the end, and never repenteth of* bestowing his love on them who repent and beleeve.

Lastly, *If* † *Satan shall perswade thee that thou hast bin doubting a long time, and that it is best for thee now to despaire, seeing thy sins increase, and thy judgement draweth neere:* meditate,

* Mat. 28.21, 22.
† Num. 21.9.
‖ Post lacrymas gemitusque graves clementia Christi Confestim est oculos ante locanda tuos.
* Jam. 1.17.
† Rom. 8.28. & 9.11.
‖ By these keyes *Peter* opened heaven to himselfe, & afterwards to the rest of the Apostles with others. Luke 22.32. & 24.47. &c. * John 10.29. & 13.1. † Satans sixth assault.

1. That

1. That no sin [though never so great] should be cause to move any Christian to despaire, so long as Gods mercy, by so many millions of degrees is greater; and that every penitent and beleeving sinner hath the pardon of all his sins confirmed by the word and oath of God, *two immutable things wherein it is impossible that God should lie.* His *word* is, that at what * *time soever* a sinner, *whosoever* [for both *time* and *sins*, and *sinners* † are indefinite] *from the bottome of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more.* If we will not take his word [which God forbid we should doubt of] he hath given us his oath: *As I live, I desire not the death of the wicked, but that the wicked turn from his way, and live,* Ezekiel 33.11. As if he had said: Will ye not beleeve my word? I sweare by my life, that I delight not to damn e any sinner for his sins, but rather to save him, upon his conversion and repentance. The meditation hereof moved *Tertullian* to exclaime: ‖ *O how happy are we, when God sweareth that he wils not our damnation! Oh, what miserable wretches are we, if we will not beleeve God when hee sweareth his truth unto us!* Listen, O drouping spirit, whose soule is assailed with waves of faithlesse despaire; how happy were it to see many like thee and *Hezekias* [*who mourn like doves for the sense of sin, and chatter like cranes and swallowes for the feare of Gods anger,* Isa. 38.14] rather than to behold many, who die like beasts without any feeling of their own estate,

‖ Heb. 6.18.

* Ezek. 18.21, 22.

† *D. King of London his Lectures on Jonah.*

‖ O felices nos, quorum causa jurant Deus. O miserrimos, si non Deo quidem juranti credimus, *Tert.*

estate, or any fear of Gods wrath, or tribunall seat, before which they are to appeare? Comfort thy selfe, O languishing soul: for if this earth hath any, for whom Christ spilt his bloud on the crosse, thou assuredly art one. Cheare up therefore thy selfe in the All-sufficient atonement of the bloud of the Lambe, * *which speaketh better things than that of Abel;* & pray for those who never yet obtained the grace to have such a sense and detestation of sinne. Thou art one indeed, for whom Christ died; and from whom a *wounded* spirit [judging rather according to his feeling than his faith] hath wrung that dolefull voice of Christ, *My God, my God, why hast thou forsaken me?* Matth 27.4. And doubt not, but ere long thou shalt as truly reigne with him, as now thou dost suffer with him: for † *Yea* and *Amen* hath spoken it. No sinne bars a man from salvation, but only *incredulitie* and *impenitencie*: nothing makes the sin against the holy Ghost *unpardonable*, but want of ‖ *repentance*. Thy unfained desire to repent is as acceptable unto God, as the perfectest repentance that thou couldst wish to performe unto him.

* Heb. 12.24.

† 2 Cor. 1.20.

‖ Heb. 6.6.

Meditate of these *Evangelicall comforts*, and thou shalt see, that in the very agonie of death, God will so assist thee with his Spirit, that when Satan looketh for greatest victorie, he shall receive the fowlest foile; yea, when they eye-strings are broken, that thou canst not see the light, Jesus Christ will appear unto thee to comfort thy soule, and his holy An-

gels

s will carrie thee into his heavenly ogdome. Then ſhall thy friends be- d thee [like *Manoahs* angel] doing enders indeed, when they ſhall ſee a ille man in his greateſt weakneſſe [by e meere aſſiſtance of Gods Spirit] o- ercomming the ſtrength of ſin, the bit- neſſe of death, and all the power of an, and in the fire of faith, and per- me of praier, aſcend up with angels oriouſly into heaven.

An admonition to them who come to viſit the ſicke.

THey who come to viſit the ſicke, muſt have a ſpeciall care not to nd dumb and ſtaring in the ſick per- s face to diſquiet him, nor yet to eak idly, and to aske unprofitable eſtions, as moſt do.

If they ſee therefore that the ſick par- e is like to die, let them not diſſemble, t lovingly and diſcreetly admoniſh m of his weakneſſe, and to prepare r eternall life. One houre well ſpent, hen a mans life is almoſt outſpent, ay gain a man the aſſurance of eternall ife. Soothe him not with the vaine ope of this life, leſt thou betray his ule to eternall death. Admoniſh him lainly of his eſtate, and aske him brief- y theſe or the like queſtions.

Queſtions to be asked of a ſick man, that is like to die.

DOſt thou beleeve, that Almightie God, the Trinitie of perſons in nitie of Eſſence, hath by his power ade heaven and earth, and all things therein?

it selfe] will forgive unto thee thy * *seventy times seven-fold* sins a day, which thou hast committed against him, if thou returne unto him by true repentance? The Israelites were cured by looking [though with weake eies] on the * *brazen Serpent*, as oft as they were stung by the fierie serpents in the wilderness, to assure thee, that upon thy † teares of repentance, thou shall be recovered by faith in Christ, as often as thou art wounded to death by sin.

2. That they salvation is grounded not upon the constancie of thine obedience, but upon the firmnesse of Gods covenant. Though thou varlest with God, and the covenant be broken on thy behalfe, yet it is firme on Gods part; and therefore all is safe enough, if thou will returne: For there is no ‖ *variablenesse with him, neither shadow of change.* He hath locked up thy salvation, and made it sure in his own * *unchangeable purpose*; and hath delivered to thy keeping the keyes, which are † faith and repentance; and whilest thou hast them, thou mayest perswade thy self that thy salvation is sure and safe: For, * *whom God loveth, he loveth to the end, and never repenteth of* bestowing his love on them who repent and beleeve.

Lastly, *If* † *Satan shall perswade thee that thou hast bin doubting a long time, and that it is best for thee now to despaire, seeing thy sins increase, and thy judgement draweth neere*: meditate,

* Mat. 28.21, 22.
† Num. 21.9.
‖ Post lachrymas gemitusque graves clementia Christi Confestim est oculos ante locanda tuos.
* Jam. 1.17.
† Rom. 8.28. & 9.11.
‖ By these keyes *Peter* opened heaven to himselfe, & afterwards to the rest of the Apostles with others. Luke 22.32. & 24.47. &c. * John 10.29. & 13.1. † Satans sixth assault.

1. That

1. That no sin [though never so great] should be cause to move any Christian to despaire, so long as Gods mercy, by so many millions of degrees is greater; and that every penitent and beleeving sinner hath the pardon of all his sins confirmed by the word and oath of God, *two immutable things wherein it is impossible that God should lie.* His *word* is, that *at what* * *time soever* a sinner, *whosoever* (for both *time* and *sins*, and *sinners* † are indefinite) *from the bottome of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more.* If we will not take his word [which God forbid we should doubt of] he hath given us his oath: *As I live, I desire not the death of the wicked, but that the wicked turn from his way, and live,* Ezekiel 33.11. As if he had said: Will ye not beleeve my word? I sweare by my life, that I delight not to damn e my sinner for his sins, but rather to save him, upon his conversion and repentance. The meditation hereof moved *Tertullian* to exclaime: ‖ *O how happy are we, when God sweareth that he wils not our damnation! Oh, what miserable wretches are we, if we will not beleeve God when hee sweareth but truth unto us!* Listen, O drouping spirit, whose soule is assailed with waves of faithlesse despaire; how happy were it to see many like thee and *Hezekias* [*who mourn like doves for the sense of sin, and chatter like cranes and swallowes for the feare of Gods anger,* Isa.38.14] rather than to behold many, who die like beasts without any feeling of their own estate,

‖ Heb. 6.18.

* Ezek. 18.21, 22.

† *D. King of London* his Lectures on *Jonah.*

‖ O felices nos, quorum causa jurant Deus. O miserrimos, si non Deo quidem juranti credimus, *Tert.*

estate, or any fear of Gods wrath, or tribunall seat, before which they are to appeare? Comfort thy selfe, O languishing soul: for if this earth hath any, for whom Christ spilt his bloud on the crosse, thou assuredly art one. Cheer up therefore thy selfe in the All-sufficient atonement of the bloud of the Lambe, * *which speaketh better things than that of Abel;* & pray for those who never yet obtained the grace to have such a sense and detestation of sinne. Thou art one indeed, for whom Christ died; and from whom a *wounded* spirit [judging rather according to his feeling than his faith] hath wrung that dolefull voice of Christ, *My God, my God, why hast thou forsaken me?* Matth 27.4. And doubt not, but ere long thou shalt as truly reigne with him, as now thou dost suffer with him: for † *Yea* and *Amen* hath spoken it. No sinne bars a man from salvation, but only *incredulitie* and *impenitencie*: nothing makes the sin against the holy Ghost *unpardonable*, but want of ‖ *repentance*. Thy unfained desire to repent is as acceptable unto God, as the perfectest repentance that thou could wish to performe unto him.

* Heb. 12.24.

† 2 Cor. 1.20.

‖ Heb. 6.6.

Meditate of these *Evangelicall comforts*, and thou shalt see, that in the very agonie of death, God will so assist thee with his Spirit, that when Satan looketh for greatest victorie, he shall receive the fowlest foile; yea, when they eye-strings are broken, that thou canst not see the light, Jesus Christ will appear unto thee to comfort thy soule, and his holy An-

gels

s will carrie thee into his heavenly ingdome. Then shall thy friends be-old thee [like *Manoahs* angel] doing onders indeed, when they shall see a ile man in his greatest weaknesse [by e meere assistance of Gods Spirit] o-ercomming the strength of sin, the bit-nesse of death, and all the power of tan, and in the fire of faith, and per-me of praier, ascend up with angels oriously into heaven.

An admonition to them who come to visit the sicke.

THey who come to visit the sicke, must have a speciall care not to nd dumb and staring in the sick per-s face to disquiet him, nor yet to eak idly, and to aske unprofitable estions, as most do.

If they see therefore that the sick par-y is like to die, let them not dissemble, t lovingly and discreetly admonish im of his weaknesse, and to prepare r eternall life. One houre well spent, hen a mans life is almost outspent, ay gain a man the assurance of eternall fe. Soothe him not with the vaine ope of this life, lest thou betray his ule to eternall death. Admonish him lainly of his estate, and aske him brief-y these or the like questions.

Questions to be asked of a sick man, that is like to die.

DOst thou beleeve, that Almightie God, the Trinitie of persons in nitie of Essence, hath by his power ade heaven and earth, and all things therein?

therein? and that he doth ſtill by his divine providence governe the ſame; ſo that nothing come to paſſe in the world, nor to thy ſelfe, but what *his divine hand & counſel hath determined before to be done?*

2. Doſt thou confeſſe that thou haſt tranſgreſſed & broken § holy commandements of Almighty God in thought, word, and deed, and haſt deſerved for breaking his holy Lawes the curſe of God, which containeth *all the miſeries of this life, and everlaſting torments in hell fire,* when this life is ended, if ſo be that God ſhould deale with thee according to thy deſerts?

3. Art thou not ſorrie in thy heart, that thou haſt broken his Lawes, and neglected his ſervice and worſhip, & ſo much followed the world, and thy owne vaine pleaſures? & wouldſt thou not leadan holier life, if thou wert to begin againe;

4. Doſt thou not from thy heart deſire to be reconciled unto God in Jeſus Chriſt, his bleſſed Son thy Mediator?

* Rom. 8.34. † Hebr. 9.24. * *who is at the right hand of God in heaven,* † *now appearing for thee in the ſight of God, and making requeſt unto him for thyſelfe?*

5. Doſt thou renounce all confidence in all other Mediators, or Interceſſors, Saints, or Angels, beleeving that Jeſus Chriſt the only § Mediator of the New Teſtament, is * able perfectly to ſave *them that come unto God by him, ſeeing he ever liveth to make interceſſion for them?* And wilt thou with *David* ſay unto Chriſt, † *whom have I in heaven but thee? And there is none upon earth that I deſire beſide thee?*

§ Hebr. 9.15. * Heb. 7.25. † Pſal. 73.25.

6. Doſt

6. Dost thou confidently beleeve, and hope to be saved by the only merits of his bloudy death and passion which thy Saviour Jesus Christ hath suffered for thee, not putting any hope of salvation in thine own merits, nor in any other mean or creatures; being assuredly perswaded, ‖ *That there is no salvation in any other: and that there is none other name under heaven, whereby thou must be saved?* ‖ Act. 4. 12. & 10. 43.

7. Dost thou heartily forgive all wrongs, or offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly [from thy heart] aske forgivenesse of them whom thou hast grievously wronged in word or deed? And dost thou cast out of thy heart all malice and hatred, which thou hast borne to any bodie: that thou mayest appear before the face of Christ [* *The Prince of peace*] in † perfect love and charitie? * Isa. 9. 2. † Hebr. 12. 14.

8. Doth thy conscience tell thee of any thing which thou hast wrongfully taken, and dost still with-hold from any widow or fatherlesse children, or from any other person whomsoever? Be assured, that unlesse thou shalt restore, like *Zacheus*, these goods and lands [if thou be able] thou canst not truly repent; and without true repentance, thou canst not be saved, nor look Christ in the face, when thou shalt appeare before his judgment seat.

9. Dost thou firmly beleeve, that thy body shal be raised up out of the grave, at the sound of the last trumpet? And that thy bodie and soule shall be united to-

together again in the resurrection day to appeare before the Lord Jesus Christ & thence to go with him into the Kingdome of Heaven, to live in everlasting bliſſe and glorie:

If the ſicke party ſhall anſwer to all theſe queſtions like a faithfull Christian; then let all who are there preſent joyne together and pray for him, in theſe or the like words.

A Prayer to be ſaid for the ſicke by them who viſit him.

O Mercifull Father, who art the Lord and giver of life, and to whom belong the iſſues of death: we thy children here aſſembled do acknowledge, that [in reſpect of our manifold ſins] we are not worthy to aske any bleſſing for ourſelves at thy hands; much leſſe to become ſuiters to thy Majeſtie in the behalfe of others: yet becauſe *thou haſt commanded us to* * *pray one for another*, eſpecially for the ſick; and haſt promiſed, that *the prayers of the righteous ſhall avail much with thee*: in the obedience therefore of thy commandement, and confidence of thy gracious promiſe, we are bold to become humble ſuiters unto thy divine Majeſtie, in the behalfe of this our deare brother [or ſiſter] whom thou haſt viſited with the chaſtiſement of thine owne Fatherly hand. We could gladly wiſh § reſtitution of his health and a longer continuance of his life amongſt Chriſtian fellowſhip amongſt us: but ſo as much as it appeareth [as far as we can diſcerne) that thou haſt appointed by this

* Jam. 5.

his visitation, to call for him out of this mortall life; we submit our wils to thy blessed will, and humbly intreat, for Jesus Christ his sake, and the merits of his bitter death and passion [which he hath suffered for him] that thou wouldst pardon and forgive unto him all his sins; as well that wherein he was conceived and born, as also all the offences and transgressions which ever since to this day and houre he hath committed in thought, word, and deed against thy divine Majestie. Cast them behind thy backe, * *Remove them as far from thy presence at the east is from the west*; blot them out of thy remembrance, lay them not to his charge, wash them away with the bloud of Christ, that they may no more be seen, and deliver him from all the judgments which are due unto him for his sinnes; that they may never trouble his conscience, nor rise in judgment against his soul; and impute unto him the righteousnesse of Jesus Christ, whereby he may appeare righteous in thy sight: and in this his extremitie at this time, we beseech thee look downe from heaven upon him with those eies of grace and compassion, wherewith thou art wont to look upon thy children in their affliction and miserie. Pitie thy wounded servant, like the good Samaritan: for here is a sicke soule that needeth the help of such an heavenly Physician. O Lord, increase his faith, that hee may believe that Christ died for him, and that his bloud cleanseth him from all his sins: and either assuage his paine, or

* Psal. 103. 12.

elſe increaſe his patience to endure thy bleſſed will and pleaſure. And, good Lord, lay no more upon him, than thou ſhalt enable him to bear: Heave him up unto thy ſelf, with thoſe ſighs & groans which cannot be expreſſed. Make him now to feel what is the hope of his calling; and what is the exceeding greatneſſe of thy mercie and power towards them that beleeve in thee. And in his weakneſſe, O Lord, ſhew thou ſtrength, defend him againſt the ſuggeſtions and temptations of Satan, who [as he hath all his life time] will now in his weakneſſe eſpecially, ſeek to aſſaile him & devour him. O ſave his ſoule, and reprove Satan, and command thy holy Angels to be about him, to aide him, and to chaſe away all evill and malignant ſpirits far from him. Make him more and more to loath this world, *and deſire to be looſed, and to be with Chriſt.* And when that good houre & time ſhall come [wherein thou haſt determined to call him out of this preſent life] give him grace peaceably and joyfully to yeeld up his ſoul into thy mercifull hands. And do thou receive him into thy mercie, and let thy bleſſed Angels carrie him into thy Kingdome. Make his laſt houre his beſt houre, his laſt words his beſt words, and his laſt thoughts his beſt thoughts. And when the ſight of his eies is gone, and his tongue ſhall faile to do his office, grant, O Lord, that his ſoule may [with *Stephen*] behold Jeſus Chriſt in heaven readie to receive him: & that thy Spirit within him *may* * *make requeſts for him,*

* Rom. 8. 26.

with

sighs which cannot be expressed. Teach
in him to reade and see our own end
mortality: and therfore to be care-
l to prepare our selves for our last
, and put our selves in a readinesse
inst the time that thou shalt call for
, in the like manner. Thus, Lord, we
mmend this our deare brother [or
r] thy sicke servant, unto thy eternall
ce and mercie, in that praier which
rist our Saviour hath taught us, say-
, *Our Father which art in heaven*, &c.
Thy grace, O Lord Jesus Christ, &c.
Let them reade often unto the sicke
e speciall Chapters of the Holy
iptures: as,
The 3. first, the 14, and 19. Chapters
Job.
The 34 Chapter of *Deuteronomie.*
The two last Chapters of *Josua.*
The 17. Chap. of the first of the *Kings.*
The 2. 4. and 12. Chapters of the se-
d of the *Kings.*
The 38. 40. & 55. Chapters of *Isaiah.*
The history of the passion of Christ.
The 8. Chapter to the *Romanes.*
The 15. Chapter of the first Epistle to
Corinthians.
The 4. Chapter of the first Epistle to
Thessalonians.
The 5. Chapter of the second Epistle
Paul to the *Corinthians.*
The first and last Chapters of S. *James.*
The 11. and 12. to the *Hebrewes.*
The first Epistle of *Peter.*
The three first, & the three last Chap.
the *Revelation*, or some of these.
And so exhorting the sicke partie to

wait upon God by faith and patience till he send for him, and praying the Lord to send them a joyfull meeting in the Kingdome of Heaven, and a blessed resurrection at the last day, they may depart at their pleasure in § peace of God.

Consolations against impatience in sickness.

IF in thy sicknesse, by extremity of pain, thou be driven to impatience, meditate:

1. That thy sinnes have deserved the paines of hell: therefore thou mayest with greater patience endure these fatherly corrections.

2. That these are the scourges of thy heavenly Father, and the rod is in his hand. If thou dost suffer with reverence being a childe, the * correction of thy earthly parents, how much rather shouldst thou now subiect thy selfe [being the childe of God] to the chastisement of thy heavenly Father, seeing it is for thine eternall good?

3. That Christ suffered in his soul and body † *far grievouser* paines for thee: therefore thou must more willingly suffer his blessed pleasure for thy owne good. Therefore (saith *Peter*) ‖ *Christ suffered for you, leaving you an example, that you should follow his steps.* And, * *Let us* (saith S. *Paul*) *run with joy the race that is set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the crosse, &c.*

4. That these afflictions, which now you suffer, † *are none other, but such which are accomplished in your brethren that are in the world*, as witnesseth *Peter*. Yea, all

* Heb. 12.9.
† Vir dolorum. Isa.53.3
‖ 1 Pet. 2.21.
* Heb. 12. 1,2.
† 1 Pet. 5,9.
S. Roniense, Cum quotannis gravi morbo tentaretur a Deo doluit quod uno anno liber esset, ac si tunc a Deo desertus fuisset, *Vit. Pat.* c.2.8.

flictions were far more grievous. There is not one of the Saints, which now are at rest in heavenly joyes, but mourned as much as you do, before they went thither: Yea, many of them willingly suffered all the torment that tyrants could inflict upon them, that they might come to those heavenly joyes, whereunto ye are now called. And you have a promise, that the *God of all grace, after that ye suffered a while, will make you perfect, establish, strengthen, and settle you,* 1 Pet. 5.17. And that *God of his fidelity will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to beare it,* 1 Cor. 10.13.

3. That God hath determined ‖ time when thy affliction shall end, as well as the time when it began. ‖ *Thirty eight yeares* were appointed the sicke man at *Bethesda's poole*; * *Twelve yeers* to the woman *with the bloudy issue*: † *Three moneths to Moses*: ‖ *Ten daies tribulation to the angel of the Church of Smyrna*: * *Three daies plague to David.* Yea, the number of godly mans † teares are *registred in Gods booke*, and the quantitie kept in his *bottle*. The time of our troubles (saith Christ) but a ‖ *modicum*, Gods anger lasts but * *moment*, saith *David*, † *A little season* saith the Lord:] and therefore cals all the time of our paine, but the houre of sorrow. *David*, for the swiftnesse thereof, compares our present troubles to a *breath*: and *Athanasius* to a *showre*. Compare the longest miserie that man endures in this life to the eternitie of hea-

‖ John. 5.5.
* Mat. 9.20.
† Exod. 2.2.
‖ Apoc. 2.10.
* 2 Sa. 24.13.
† Psa. 56.8.
‖ Modicum, & videbo vos. John 16.16.
* Psa. 8.
† Apoc. 6.11.
‖ Psal. 110.7. Nubecula est, cito transibit.

heavenly joy, & they will appeare to be nothing. And as the sight of a son first born, makes the mother forget all her former deadly pain; so the sight of Christ in heaven, who was borne for thee, will make al these pangs of death to be quickly forgotten, as if they had never bin: like *Stephen*, who as soon as he saw Christ forgat his own wounds, with the horrour of § grave, and terrour of the stone, and sweetly yeelded his soule into the hands of his Saviour. Forget thine own pain, think of Christs wounds, *Be faithfull unto the death, and he will give thee the crown of eternall life*, Rev. 2. 10.

6. That you are not called to repetitions in Christ Schooles, to see how much faith, patience, and godlinesse you have learned al this while: And whether ye can, like *Job*, * *receive at the hand of God some evill*, as well as you hitherto received a great deale of good. As therefore you have alwaies prayed, *Thy will be done*; so be not now offended at this which is done by his *holy will*.

7. That † *all things shall worke together for the best to them that love God: in so much that* ‖ *neither death, nor life, nor angels, nor principalities, nor powers, &c. shall be able to separate us from the love of God, which is in Jesus Christ our Lord.* Assure thy self that every pang is a * prevention of the paines of hell; and every respit, an earnest of heavens rest: And how many stripes do you esteeme heaven worth? As your life hath been a comfort to others; so give your friends a *Christian example* to die, and deceive the Devill, &

* Job 2. 10.
† Rom. 8. 28.
‖ Vers. 38, 39.
* Morbus non malis adnumerandus, quia multis utiliter accedit, *Basil. in Hexam.* Morbus est utilis quadam institutio, quæ docet cadca aspernere, & cœlestia spirare, *Nazianz. ad Philagrium.*

he did. It is but the crosse of Christ sent before, to crucifie the love of the world in thee; that thou mayest go eternally to live with Christ, who was crucified for thee. As thou art therefore a true Christian, take up [like *Simon* of Cyrene] with both thy armes his holy crosse, carry it after him unto him: thy paines will shortly passe, thy joyes shall never passe away.

Consolations against the feare of death.

IF in the time of thy sicknesse thou findest thy self fearfull to die, meditate, 1. That it argueth a dastardly mind to feare that which is not: for in the Church of Christ there is no death, Isa. 57.8. And, *whosoever liveth and believeth in Christ shall never die*, John 11.26. Let them feare death, who live without Christ. Christians die not; but when they please God, they are like * *Enoch*, translated unto God. Their paines are but † *Eliahs fiery chariot*, to carry them up to heaven; or like ‖ *Lazarus* sores, sending them to *Abrahams* bosome. In a word, if thou be one of them, that like *Lazarus*, *lovest Jesus*, thy * *sicknesse is not unto the death, but for the glory of God*: who of his love changeth thy living death to an everlasting life. And if many heathen men as *Socrates*, *Curtius*, *Seneca*, &c. died willingly [when they might have lived] in hope of the immortalitie of the soul: wilt thou, being trained so long in Christs Schoole, [and now called to the *Marriage supper of the blessed Lam*, Ap. 19. 9.] be one of those guests that refuse to go to that joyfull banquet? God forbid.

* Gen. 5.24.
† 2 Kin. 2.11, 12.
‖ Luke 16.22.
* John 11.

2. Remember, that thy abode here is but the second degree of thy life: for after thou hadst first lived 9. moneths in thy mothers womb, thou wast of necessitie driven thence, to live here in a second degree of life. And whē that* number of moneths, which God hath determined for this life, are expired, thou must likewise leave this, and passe to a third degree in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as far this kind of life, as doth that which one lives in his mothers womb. To this last and excellentest degree of life, through this doore, passed Christ himself, and all his Saints that were before thee: and so shall all the rest after them and thee. Why shouldest thou feare that which is common to all Gods elect? why should that be uncouth unto thee, which was so welcome to all them? Feare not death: for as it is the † *Exodus* of a bad, so it is the *Genesis* of a better world: ‖ end of a temporal, but ‖ beginning of an eternal life.

*. Job 14,5.

† Mors præsentis vitæ exitus, & introitus melioris. *Ber. in Ep. ad Rom.*

3. Consider, that there are but three things that can make death so fearfull unto thee: first, the losse thou hast thereby: secondly, the pain that is therein: thirdly, the terrible effect which follow after: All these are but false fires, and causelesse feares. For the first, if thou leavest here uncertaine goods, & ‖ *wherein may rob*, thou shalt find in heaven a true *treasure*, that can never be taken away: these were but lent thee, as a steward upon accounts, those shall be given thee as thy reward for ever. If thou leavest a lo-

‖ Matt. 6.19,20.

wing wife, thou ſhalt be married to Chriſt, which is more lovely: if thou haveſt children and friends, thou ſhalt there find all thy religious anceſtors, and children departed; yea, Chriſt, and all the bleſſed Saints and Angels, and as many of thy children as be Gods children, ſhall thither follow after thee: thou leaveſt an earthly poſſeſſion, and ‖ *houſe of clay*: and thou ſhalt * enioy an *heavenly inheritance*, and manſion of glorie, which is purchaſed, prepared, and reſerved for thee. What haſt thou loſt; Nay, is not death unto thee gaine? *Go home, go home*, and we will follow after thee.

‖ Job 10.9.
* 2 Cor. 5.1.

Secondly, for the pain in death; the † feare of death more pains many, than the very pangs of death: for many a Chriſtian dies without any great pangs or pains. Pitch the Anchor of thy hope on § firme ground of the Word of God, who hath promiſed in thy ‖ *weakneſſe to perfect his ſtrength, and not to* * *ſuffer thee to be tempted above that thou art able to beare.* And Chriſt will ſhortly turn al thy temporall pains to his eternall joyes.

† Timor mortis ipſa morte pejor
‖ 2 Cor. 12.9.
* 1 Cor. 10.13.

Laſtly, as for the terrible effects which follow after death, they belong not unto thee being a member of Chriſt, for Chriſt by his death hath taken away the ſting of death to the faithful: ſo that now *there is no condemnation to them that are in Chriſt Jeſus*, Rom. 8.1. And Chriſt hath proteſted, that *he that beleeveth in him hath everlaſting life, and ſhall not come into condemnation, but hath paſſed from death unto life*, John 5.24. Hereupon the holy Spirit from Heaven ſaith, *Bleſſed are the dead*

that die in the Lord: and that *from thenceforth thy rest from their labours and their works do follow them.* In respect therefore of the faithful, * *death is swallowed up in victory*, & his sting, which is sin, & the punishment thereof, is take away by Christ. Hence death is called, in respect of our *bodies*, a † *sleep*, and ‖ *rest*: in respect of our *soules*, a * *going to our heavenly Father*; a † *departing in peace*; a ‖ *removing from this body to goe to the Lord*; a * *dissolution of soule and body to be with Christ*. What shal I say? *Precious in the sight of the Lord is the death of his Saints.* These paines are but thy throwes, and travell to bring forth eternal life, & who should not passe through Hell to go to Paradise; much more through death? There is nothing after death, that thou needst feare; not thy sins, because Christ hath payed thy ransome; not the Judge, for he is thy loving brother; not the grave, for it is the Lords bed; not hell, for thy Redeemer keeps the keyes; not the Devill, *for Gods holy Angels pitch their tents about thee*, & wil not leave thee, till they bring thee to Heaven. Thou wast never neerer eternal life, glorifie therefore Christ by a blessed death. Say cheerfully, *Come Lord Jesus*, for thy servant commeth unto thee: I am willing, Lord, help my weakenesse.

* 1 Cor. 15.

† 1 Th. 4.

‖ Isa. 25.

* Apoc. 14.

1. John 4. *apolusis en eirene.*

‖ Luk. 2.

2 Cor. 5.

* Ph. 2. *analusis*

Mors porta gloriæ, *Greg.*

Janua vitæ, *Bernard.*

Seven sanctified thoughts, and mournfull sighes of a sicke man ready to die.

NOw, forasmuch as God of his infinite mercie doth so temper our pain and sickenesse, that we are not alwaies oppressed with extremitie: but gives us in the midst of our extremities some respite,

spite, to ease and refresh our selves, thou must have a speciall care [considering how short a time thou hast, either for ever to lose or to obtain heavē,] to make use of every breathing time which God doth afford thee: and during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short thoughts and sighes.

The first Thought.

SEing every man enters into this life in teares, passeth it in sweat, and ends it in sorrow: Ah, what is there in it, that a man should desire to live any longer in it! Oh, what a folly is it, that when the Mariner roweth with all his force, to arrive at the wished port; & that the Traveller never resteth, till he comes to his journies end, we feare to descrie our port; and therefore would put back our bark, to be longer tossed in this continuall tempest! we weep to see our journies end, and therefore desire our journie to be lengthened, that we might be more tired with a foule & cumbersome way.

The spirituall sigh thereupon.

O Lord, this life is but a troublesome pilgrimage, *few* in daies, but *full* in evils, and I am weary of it, by reason of my sinnes: Let me therefore [O Lord] intreat thy Majestie in this my bed of sickness, as ‖ *Elias* did under the *Juniper tree in his affliction: It is now enough, O Lord, that I have lived so long in this vale of misrie:* Take my soule into thy mercifull hands, for I am no better than my fathers

‖ 1 Kin. 19.4.

The second thought.

Think

THink with what a [h] *body of sin* thou art loaden, what great [i] *civill warr* are contained in a little world; *the* [k] *flesh fighting against the spirit*, passion against reason; earth against heaven: and the world within thee, banding it self for the world without thee: & that but one only mean remains to end this conflict, death; which [in Gods appointed time] will separate thy spirit from thy flesh, & pure & regenerate part of thy soul frō that part which is impure & unregenerate.

[h] Ro. 7.24.
[i] Jam. 4.1.
[k] Gal. 5.17.

The spirituall sigh thereupon.

O *Wretched* [l] *man that I am, who shall deliver me from the body of this death?* O my sweet Saviour Jesus Christ, † *thou hast redeemed me with thy precious blood.* And, *because thou* [n] *hast delivered my soule from sin, mine eyes from tears, and my feet from falling*, I do here from the very bottome of my heart, ascribe the whole praise and glorie of my salvation to thy only grace and mercie, saying, with the Apostle, [o] *Thanked be to God, which hath given me the victory, through our Lord Jesus Christ.*

[l] Ro. 7.24.
† 1 Pet. 1.
Ap. 5.9.
[n] Psal. 116.8.
[o] 1 Co. 15.57.
Psal. 145.

The third thought.

THink how it behoves thee to be assured, that thy soul is Christs: for death hath taken sufficient pages to assure himself of thy bodie, in that all thy senses begin alreadie to die, save only the sense of pain: but sith the beginning of thy being began with paine, marvell the lesse if thy end conclude with dolours. But if those temporall dolours (which onely afflict thy body) be so painfull, O Lord, ‖ *Who can endure the devouring fire? Who can abide the everlasting burning?*

‖ Isa. 33.13.

The

The ſpirituall ſigh thereupon.

O Lord Jeſus Chriſt, the Son of § living God, who art the only Phyſician that canſt eaſe my body from pain, and reſtore my ſoul to life eternall, put thy paſſion, croſſe, and death betwixt my ſoul & thy judgments; & let the merits of thy obedience ſtand betwixt thy Fathers juſtice, & my diſobedience, & from theſe bodily paines receive my ſoul into thine everlaſting peace: for I cry unto thee with *Steven*, [q] *Lord Jeſus receive my ſpirit.* [q] Acts 7.59.

The fourth thought.

THink that the worſt that death can do, is but to ſend thy ſoul ſooner than thy fleſh would be willing, to Chriſt and his heavenly joyes. Remember, that that worſt is thy beſt hope. The worſt therefore of death, is rather a help than a harme.

The ſpirituall ſigh thereupon.

O Lord Jeſus Chriſt, the Saviour of all them that put their truſt in thee, forſake not him that in miſery flieth unto thy grace for ſuccour and mercy; O ſound that ſweet voice in the ears of my ſoul, which thou ſpakeſt unto the penitent Thief on the croſſe, † *This day ſhalt thou be with me in Paradiſe.* For I, O Lord, do with the Apoſtle, from my ſoul ſpeak unto thee, *I deſire to be diſſolved, and to be with Chriſt.* † Luke 23.43.

The fifth thought.

THink (if thou feareſt to die) that in ‖ *Mount Sion there is no death, for he* † *beleeveth in Chriſt, ſhall never die.* And if thou dareſt to live, without doubt the. ‖ Iſa. 25. 7, 8. † John 11.25.

the life eternall [whereunto this life is a passage] surpasseth all. There do all the faithfull departed, [having ended their miseries] live with Christ in joyes; and thither shall all the godly which survive be gathered out of their troubles, to enjoy with him eternall rest.

The spirituall sigh thereupon.

O Lord, thou seest the malice of Satan, who (not contenting himself † *like a roaring Lyon*, all the dayes and nights of our life to seek our destruction) shews himself most busie, when thy children are weakest and neerest their end; *O Lord, reprove him*, and preserve my soul. He seeks to terrifie me with death which my sins have deserved: but let thy holy Spirit comfort my soul with the assurance of eternal life, which thy blood hath purchased. Asswage my pain, increase my patience, and [if it be thy blessed will] end my troubles: for my soul beseecheth thee, with old blessed *Simeon* ‖ *Lord, now let me thy servant depart in peace, according to thy word.*

† 1. Pet. 5. 8.

‖ Luke 2. 29.

The sixth thought.

THink with thy self what a blessing God hath bestowed upon thee, above many millions of the world; that whereas they are either Pagans, who worship not the true God, or idolaters, who worship the true God falsly: Thou hast lived in a true Christian Church, and hast grace to die in the true Christian faith, and to be buried in the *sepulcher of Gods servants*; who all wait for the † *hope of Israel*, the raising of their bodies in the [m] *resurrection of the just.*

† Acts 26. 6, 7.

[m] Luk 14. 14.

The

The ſpirituall ſigh thereupon.

O Lord Jeſus Chriſt, *who art the* †*reſurrection and the life, in whom whoſoever beleeveth, ſhall live though he were dead: I beleeve, that whoſoever liveth, and beleeveth in thee, ſhall never die: I* ‖ *knowe that I ſhall riſe again in the reſurrection of the laſt day: For* † *I am ſure that thou my Redeemer liveſt: and though that after my skin, wormes deſtroy this body, yet I ſhall ſee God my Lord and my God in this fleſh.* Grant therefore, O Chriſt, for thy bitter death & paſſion ſake, that at that day I may be one of them to whō thou wilt pronounce that joyfull ſentence: †*Come ye bleſſed of my Father, inherit the Kingdome prepared for you before the foundation of the world.*

† John. 11.25. 26.

‖ Ver. 24

† Job 19 25,26.

† Matth 25.34.

The ſeventh Thought.

THink with thy ſelf, how Chriſt endured for thee a ‖ *curſed death*, & the wrath of God which was due to thy ſin; & what terrible pain and cruel torments the Apoſtles & Martyrs have voluntarily ſuffered for the defence of Chriſts faith, when they might have ſaved by diſſembling or denying him: how much more willing ſhouldſt thou be to depart in the faith of Chriſt, having leſſe pains to torment thee, and more means to comfort thee?

‖ Gal. 3.13.

† Lam. 1.12.

The ſpirituall ſigh thereupon.

O Lord, my ſins have deſerved the paines of hell and eternall death: much more theſe Fatherly corrections, wherewith thou doſt afflict me. *But O* ‖ *Lamb of God, which taketh away the ſins of the world, have mercy upon me, & take away all my filthy ſins* †*with thy moſt precious*

‖ John 1.29.

† Apoc. 5.9.

‖ Luke 23.42. † Pial. 31.5.

precious blood: And ‖ receive my soul into thine heavenly Kingdome: For † into thine hands, O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of truth.

The sick person ought more to send for some godly and religious Pastour.

‖ Gen. 20.7. Jer.18. 20&27.1 Ezek. 4.14. 1 Sam. 9.7.and 10.22. † Jam.5 14, 15, 16. [n] Mar. 1.4. Act.19.4 [o] 1. Cor.5.4 [p] 2. Cor.10. 1. [q] Mat. 16.19. [r] Mat. 18.18. [s] John 20. 22, 23. [t] Job 33. 15, &c.

IN any wise remember (if conveniently it may be) to send for som godly & religious Pastor, not only to pray for thee at thy death (for God in such a case hath promised to hear the prayers of the righteous ‖ *Prophets and † Elders of the Church*) but also upon thy confession and unfained repentance, to absolve thee of thy sins. For as Christ hath given him a calling to [n] *baptize thee unto repentance for the remission of thy sins*: so hath he likewise given him a *calling*, and [o] *power*, and [p] *authority* (upon repentance) *to absolve thee from thy sins. I will* [q] *give thee the keyes of the Kingdom of heaven: And whatsoever thou shalt bind upon earth, shall be bound in heaven: And whatsoever thou shalt loose on earth shall be loosed in heaven.* And again, [r] *Verily I say unto you, whatsoever ye bind on earth, shall be bound in heaven, and whatsoever ye loose in earth, shall be loosed in heaven.* And again, [s] *Receive ye the holy Ghost, whose soever sins ye remit, they are remitted unto them: and whose soever sins ye retain, they are retained.* This doctrine was as ancient in the Church of God, as Job: for *Elihu* tells him, [t] *That when God striketh a man with malady on his bed, so that his soul draweth neer the graves and his life to the buriers: if there be any messenger with him, or an interpreter, one of a thousand*

sand

sand, to declare unto man his righteousnesse, then will he have mercy upon him, &c. And answerable hereunto, saith *James*, * *If the sick have committed sins* [upon his repentance, & the praiers of the Elders] *they shall be forgiven him.* † *These have power to shut heaven, and to* ‖ *deliver* [the scandalous impenitent sinners) *to Satan; for* * *the weapons of their warfare are not carnall, but mighty through God to cast down, &c. and to have vengeance in readinesse against all disobedience.* They have the key of loosing; therefore the power of absolving.

The † Bishops and Pastors of the Church, do not forgive sin by any absolute power of their own [for so only Christ their Master forgiveth sins] but *ministerially*, as the servants of Christ, & stewards, to whose fidelitie the Lord and Master hath committed his keyes; and that is, when they do *declare* and *pronounce*, either *publikely* or *privately* by the Word of God, what *bindeth* and *looseth*, and the mercies of God to penitent sinners, or his judgement to impenitent & obstinate persons: and so do apply the generall promises or threatnings to the *penitent* or *impenitent*. For Christ from heaven doth by them [as by his Ministers on earth] declare *whom he remitteth*

* Jam. 5.14,15
† Apoc 11,6.
‖ 1 Cor. 5.5.
* 2 Cor. 10.2.&c Mar.16.
† Ministri peccata remittunt nõ *antexiousioos* sed *organikoos* 1 Cor. 5.4. 2 Cor. 4.1.2. Act. 13. 38. *To this end faith Basil, in Asc. c.13* Christus omnibus Pastoribus & Doctoribus, *isen parechei exiousian*, aqualem tribuit potestatem, cujus figuũ est, quod omnes ex aquo ligant & solvunt, ut Petrus. *Papists dare not deny this*, Quilibet Sacerdos [quantum est ex virtute clavium] habet potestatem indifferenter in omnes, *In supplem. tom. 4. 6.*

& bindeth, & to whom he will open the gate of heaven, and against whom he will shut them. And therfore it is not said, Whose sins ye signifie to be remitted, but *whose sinnes yee remit.* They then do remit sins because *Christ by their ministery remitteth sins,* as Christ by his Disciples loosed *Lazarus,* Joh. 11.44. And as no water could wash away *Naamans* leprosie, but the water of Jordan [though other rivers were as cleare, because the promise was annexed to the water of Jordan, and not of other rivers] so, though another man may pronounce § same words, yet have they not the same efficacie and power to work on § conscience, as when they are pronounced from the mouth of *Christs Ministers,* because that the * *promise* is annexed to the *Word* of God in their mouthes: for them hath he † *chosen,* ‖ *separated, and set apart for this worke,* and to them hath he committed the * *ministery and work of reconciliation,* by their holy † *calling,* and ‖ *ordination* they have received the * *holy Ghost,* and the *ministeriall power* of binding and loosing. They are sent forth of the holy Ghost, *for the work whereunto he hath called them.*

And Christ gives his Ministers power to forgive sins to the penitent, in the same † words that he teacheth us in the Lords Praier, to desire God to forgive us our sins; to assure all penitent sinners, that God by his Ministers absolution doth fully, through the merits of Christs bloud, forgive them all their sins. So that what Christ decreeth in heaven, *in foro judicii,* the same he declareth on earth by

* John 20.23.
† Act. 1.14.
‖ Act. 13.2. Rom. 11.
* 2 Cor. 5.11,19
† Acts 13.2. 1 Cor. 1.1. He. 5.4.
‖ Tit. 1.5.
* John 20.22. 23. Act. 11.24.
† ek tineon aphete tas hamartias John 20.21. hay aphes hemin tas hamartias hemeon Luke 11.4.

by his reconciling Miniſters, *in foro pœnitentiæ*. So that as God hath * *reconciled the world to himſelfe by Jeſus Chriſt: So hath he* (ſaith the Apoſtle) *given unto us the miniſtery of reconciliation.*

* 2 Cor. 5.18.

He that ſent them to baptize, ſaying, *Go and teach all nations, baptizing them*, &c ſent them alſo to remit ſins, ſaying ‖ *As my Father ſent me, ſo ſend I you: whoſe ſoever ſins ye remit, they are remitted unto them*, &c. As therfore none can baptize [though he uſe the ſame water and words] but only the lawfull Miniſter which Chriſt hath *called* & † *authorized to this divine and miniſteriall function*; ſo though others may comfort with goods words, yet none can abſolve from ſin, but only thoſe to whom Chriſt hath committed the holy * *miniſtery and word of reconciliation*: and of their abſolution Chriſt ſpeaketh, † *He that heareth you, heareth me.* In a doubtfull title thou wilt aſke the counſell of thy ſkilfull Lawyer; in perill of ſickneſſe thou wilt know the advice of thy learned Phyſican; and is there no danger in dread of damnation, for a ſinner to be his own Judge?

‖ John 20.21. &c.

† Heb. 5.4.

* 2 Cor. 5.18.19

† Luke 10.16.

Judicious ‖ *Calvin* teacheth this point of doctrine moſt plainly: *Eſſi omnes mutuo nos debeamus conſolari, &c. Although* [ſaith he] *we ought to comfort and confirm one another in the confidence of Gods mercy, yet we ſee that the Miniſters are appointed as witneſſes and ſureties to aſcertaine our conſciences of the remiſſion of ſins: Inſomuch, as they are ſaid to remit ſins, and to looſe ſoules. Let every faithfull man therfore remember, that it is his duty* [*if inwardly he be vexed and afflicted*

‖ *Lib. 4. inſtitut. cap. 4. ſect. 12.*

cted with the sense of his sins] not to neglect that remedy which is offered unto him by the Lord, viz. *that (for the easing of his conscience) he make private confession of his sins unto his Pastour; and that he desire his private endeavour for the application of some comfort to his soul, whose office it is [both publikely and privately] to administer Evangelicall consolation to Gods people.*

Beza * highly commendeth this practice; and *Luther* saith, *That he had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church.* Our Church hath ever most [q] *soundly* maintained the truth of this doctrine; but most justly abolished the tyrannous & Antichristian abuse of *Popish auricular confession*, which they thrust upon the souls of Christians, as an *Expiatory sacrifice*, and a meritorious satisfaction for sin; racking their consciences to confesse, when they feel no distres, & to enumerate all their sins, which is impossible; that by this means they might dive into the secrets of all men, which oft-times hath proved pernicious, not only to private persons, but to publike states. But the truth of Gods Word is, that no person having received *orders* in the Church of Rome, can truly absolve a sinner: for the keys of absolution are two: the one is the key of authority, & that only ‖ Christ hath; the other is the key of ministery, & this he † gives to his ministers, who are therfore called the ministers of Christ, [t] *The Stewards of Gods mysteries: the* [u] *Embassadours*

*In Antith. Papatus, & Christianis. vol. 1 fol. 56. Luth. tom 6. fo. 109 & sequ.

[q] Witnes our Liturgy D. *Hall* absolved D. *Raynolds* at his death, who not being able to speak, kissed the hand wherewith he was absolved.

‖ Re. 3. 9

† Matt. 16. 19.

t 1 Cor. 4. 1.

u 2 Cor. 5. 20.

Ministerii clavis duplex est, una scientiæ discernendi: 1 Cor. 12. 13. 1 Joh. 4. 1. Alia est potestas ligandi & absolvendi.

lours of reconciliation, Bishops, Pastours, Elders, &c. But Christ never ordained in the new Testament any order of sacrificing Priests, neither is the name of *Hiereus*, which properly signifieth *Sacerdos, or sacrificing Priest*, given to any officer of Christ, in all the new Testament: Neither do we read in al the new Testament of any, who confessed himself to a Priest but * *Judas*. Neither is there any reall † *Priest* in the new Testament, but only Christ. Neither is there any part of his Priest-hood to be now accomplished on * *earth* but that which he fulfilleth in heaven, by making intercession for us. Seeing therefore Christ never ordained any order of sacrificing Priests; and that Popish Priests scorn the name of ministers of the Gospel, to whom only Christ committeth his keyes; it necessarily followeth, that no Popish Priests can truly either excommunicate or absolve any sinner, or have any lawful right to meddle with Christs keyes. But the Antichristian abuse of this divine ordinance, should not abolish the lawful use thereof betwixt Christians and their Pastors in cases of distresse of conscience, for which it was chiefly ordained.

* John 18. Matth. 26.47.
† Heb. 7.24,27, 28.
* Heb. 8.4. and 8.1,2.

And verily, there is not any meanes more excellent to humble a proud heart nor to raise up an humble spirit, than this spirituall conference between the Pastor & the people, committed to their charge. If any sin therefore trouble thy conscience, confesse it to Gods ministers, ask his counsel, & if thou dost truly repent, receive his absolution: And then

doubt not, *in foro conscientiæ*, but thy sins are as verily forgiven on earth, as if thou didst heare Christ himself, *in foro judicii*, pronouncing them to be forgiven in heaven. * *Qui vos audit, me audit*; he that heareth you, heareth me. Try this, & tel me, whether thou shalt not finde more ease in thy conscience, than can be expressed in words. Did profane men consider the dignity of this divine calling, they would the more honour the calling, and reverence the persons.

* Luke 10.16.

The sick man [having thus eased his conscience, and received his absolution] may do well, having a convenient number of faithfull Christians joyned with him, to receive the holy Sacrament of the Lords Supper, to encourage him in his faith, to discourage the devil in his assaults. In this respect the † Councel of Nice termeth this Sacrament, *Viaticum*, *the soules provision for her journie*. And albeit the Lords Supper be an Ecclesiasticall action, yet forasmuch as our Lord [at the first institution] celebrated it in a ‖ private house, and that S. *Paul* termeth the * houses of Christians the Churches of Christ, and that † Christ himself hath promised to be in the midst of the faithfull, where but two or three are gathered together in his name; I see no reason, but if Christians desire it [when they are not through sickness able to come to the Church] but that they should receive, & Pastors ought to administer unto them the Sacraments at home. He shewes more simplicity than knowledge who thinkes that this savours of a private

† *Concil. Nicen. can.* 12.
‖ Matth. 26.18. Luke 22.12.
* Rom. 16.5. Philem. 2.
† Matt. 18.20.

vate masse: for a masse is called *private*, not because it is said in a private house, but because [as Bishop ‖ Jewel teacheth out of *Aquinas*] the Priest receiveth the Sacrament himself [g] alone, without distribution made unto others, & then it is private, although the whole Parish be present, and look upon him. There is as much difference between such a communion, and the Antichristian idol of a private asse; as there is betwixt heaven and hell. For at a communion in a private family upon such an extraordinary occasion Christ his institution is observed: Many faithfull brethren meet together, and tarry one for another. Christ his death is remembred & shewed, and the Minister, together with the faithfull and the sick party, do communicate. M. *Calvin* saith, [h] That he doth very willingly admit the administring of the communion to them that are sick, when the case and opportunity so requireth. And in another place he saith, * That he hath many weighty reasons to compel him not to deny the Lords supper unto the sick. Yet I would wish all Christians to use to receive often [in their health] especially once every moneth with the whole Church; for then shall they not need so much to assemble their friends upon such an occasion, nor so much to

‖ *Jewel* against *Harding Art.* 1. of private masse, *fol.* 4.

[g] In missis privatis sufficit, si unus sit præsens, sicut licet minister, qui populi totius personam gerit, *Aqu. part.* 3. *quæst.* 38. *art.* 3.

[h] De cœnæ administratione ita sentio, libenter admittendum esse hunc morem, ut apud ægrotos celebretur communio, cum res ita & opportunitas feret, *Epist.* 51. [i] Cur cœnam ægrotis negandam esse non arbitror, multa & graves causæ me impellunt, *Epist.* 93. 1. *Perkins* his right way to die well.

be troubled themselves for want of the Sacrament. For as M. *Perkins* saith very well, The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving, but it extends it self to the whole time of mans life afterwards: the efficacy whereof did men throughly understand, they should not need to be often exhorted to receive it.

* Admonitio ad Pastores.

* *Pastores omnes hic exoratos velim, ut in hujus controversiæ statum penitus introspicientes, nec fideles ex hac vita migrantes, & panem vitæ petentes, viatico suo frustrari sinant, ne lugubris ista in iis adimpleatur lamentatio:* [k] Parvuli panem petunt, & non sit qui frangat eis.

[k] La. 4. 4.

As therefore when a wicked liver dieth, he may say to death, as *Ahab* said to *Elijah*, Hast thou found me, O my enemy? 1. Kin. 21. 20. so on the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in § face; he may say of death, as [l] *David* said of *Ahimaaz*, *Let him come*, and welcome: *for he is a good man, and commeth with good tidings:* he is the messenger of Christ, & bringeth unto me the joyfull news of eternall life. And as the Red sea was a gulf to drown the Egyptians to destruction; but a passage to the Israelites to conveigh them to Canaans possession: so death to the wicked, is a sink to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And one day of a * blessed death will make an amends for all the sorrows of a bitter life.

[l] 2. Sa. 18. 27. Ut moriare pius, vivere disce pie.

* Summum hominis bonum, bonus ex hac vita exitus.

When therefore thou perceivest thy soul

al departing from thy body, pray with
y tongue if thou canst, else pray in thy
art and mind these words, fixing the
s of thy soul upon Jesus Christ thy
viour.

A prayer at the yeelding up of the ghost.

O Lamb of God, which by thy blood
hast taken away the sinnes of the
orld, have mercy upon me a sinner.
n] *Lord Iesus receive my spirit*, Amen.

[n] Acts 7.59.

When the sick party is departed, let the faithfull that are present, kneel down and commend his soul to God, in these or the like words.

O Gracious God, & merciful Father,
* *who art our refuge and strength, and very present help in trouble*; lift up the *light of thy favourable countenance* at this
ant upon thy servant, that now com-
eth to appear in thy presence; wash a-
ay, good Lord, all his sins, by the me-
s of * *Christ Iesus blood*, that they may
ver be laid to his charge. Increase his
ith, preserve and keep safe his soule
om the danger of the Devil, & his wic-
d angels. Comfort him with thy holy
pirit, cause him now to feel, that thou
rt his loving Father, and that he is thy
hild by adoption and grace. Save, O
hrist, the price of thine own bloud, and
ffer him not to be lost, whom thou
hast bought so dearly. Receive his soul
s thou didst the penitent thief into thy
eavenly Paradise. Let thy blessed angels
conduct him thither, as they carried the
soul of *Lazarus*; & grant unto him a joy-

* Psal. 46.1.

† Psal. 4.5.

* 1 Joh. 1.7.

full resurrection at the last day. O Fa-
ther, hear us for him, & hear thine ow
[r] Rom 8.34. Son our onely Mediator, that [r] sits
thy right hand, for him & us all, ev
for the merits of that bitter death a
passion which he hath suffered for us:
confidence whereof we now recomme
his soul into thy Fatherly hands, in th
blessed Prayer, which our Saviour ha
taught us in all times of our troubles
say to thee, *Our Father which art in he-
ven*, &c.

Thus far of the Practice of Piety i
dying in the Lord.

*Now followeth the Practice of Piety i
dying for the Lord.*

*2. Cor. 12.15. Sanguis Martyrum semen Ecclesiæ. † Martyres acceperunt, non dederunt coronas *Lee.* Martyrio coronatus; *Full usuall*, dooseo soi ton Stephanon ton choon. Apoc. 2.10. *Bern. Serm. in fest. Innoc.*

THe Practice of piety in dying f
the Lord, is termed Martyrdome.
* Martyrdome is the testimony which
a Christian beareth to the doctrine
the Gospel, by enduring any kind
death to invite many, and to confirm
to embrace the truth thereof. To thi
kind of death Christ hath promised
† crown: Be thou faithfull to the death,
and I will give thee the crown of life.
Which promise the Church so firml
beleeveth that they termed martyrdom
it selfe a crown: and God, to anima
Christians to this excellent prize, woul
by a prediction, that *Stephen*, the firs
Christian Martyr, should have his nam
of a crown.

Of

Of martyrdome there are 3. kinds:
1. *Sola voluntate*, in wil only: as ‖ *Iohn* the Evangelist, who (being boyled in a caldron of oyl) came out rather anointed than sod, and died of old age at Ephesus.
2. *Sola opere*, in deed only: as the * Innocents of Bethlehem.
3. *Voluntate & opere*, both in will and deed; as in the Primitive Church, † Stephen, Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus, and thousands. And in our dayes, ‖ Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford, Philpot, Sanders, Glover, Taylor, & others innumerable: whose fiery zeal to Gods truth, brought them to the flames of martyrdome, to seal Christs faith. It is not the cruelty of the death, but the innocency & holines of the cause, that maketh a Martyr. Neither is an erroneous conscience a sufficient warrant to suffer Martyrdome, because science in Gods Word must direct conscience in mans heart. For they who killed the Apostles in their erroneous consciences, thought † they did God good service: & Paul of zeal breathed out slaughters against the Lords Saints. Now whether the cause of our Seminary Priests & Jesuites be so holy, true, and innocent, as that it may warrant their Consciences to suffer death, & to hazzard their eternall salvation thereon, let Pauls Epistle written to the ancient Christian [d] Romanes (but against our new Antichristian Romans) be judge. And it will plainly appear, that the doctrine which S. Paul taught

‖ *Evid. Naus. in vit. Ioh. Floret hist. ad An.* 99.
* Mat. 2.
† Acts. 7.
‖ Acts & Monuments.
* 1. Pet. 2. 19. *Causa non passio, facit martyrem. Aug. ep.* 61. *Non mortes, sed mores. D. Boys. Tho. Aq.* 1. 2. *quæst* 19. *art.* 6
† John 16. 2.
‖ Acts 9. 1. Phi. 3. 6.
[d] *Epistola ad Romanos, in notis*, Epistola in Romanos.

taught to the ancient Church of Rome, *ex diametro* opposite in 26. fundamental points of true religion, to that which the new Church of Rome teacheth and maintaineth. For S. Paul taught the Primitive Church of Rome.

1. That our election is of God's free grace, and not *ex operibus previsis*, Ro. 9. 12. & 11. 5, 6.

2. That we are justified before God by faith only, without good works, Rom. 3. 20, 28. & 4. 2, &c. and 1. 17.

3. That the good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve heaven, Rom. 8. 18. & 11. 6. & 6. 23.

4. That those books only are Gods Oracles, & canonicall Scriptures, which were committed to the custody & credit of the Jews, Rom. 3. 2. & 1. 2. & 16. 16. Such were never the Apocrypha.

5. That the holy Scriptures have God's authority,* Rom. 9. 17. & 3, 4. & 11. 32. conferred with Gal. 3, 21. Therfore above the authority of the Church.

6. That all, as well Laitie as Clergie, that wil be saved, must familiarly reade or know the holy Scriptures, Ro. 10. 1, 2. & 15. 4. & 16. 25.

7. That all images made of the true God are very ‖ idols, Rom. 1. 23. & 2. 22. conferred.

8. That to bow the knee religiously to an image, or to worship any creature, is meer idolatry, Rom. 11. 4. and a lying service, Rom. 1. 25.

9. That we must not pray unto any, but to God only, in whom we beleeve,

Rom.

* Note, that the Scripture saith, God saith; & the Scripture concludeth, is all one with Paul.

‖ *Ta eidola.* Having reference to what he spake before. Rom. 1. 22. of images.

m.10.13,14.& 8.15,27. Therfore not Saints and Angels.

9. That Christ is our only Intercessor heaven, Rom. 8.34. & 5.2. & 16.27.

11. That the only sacrifice of Christi-, is nothing but the spirituall sacri-ing of their souls and bodys, to serve od in holines & righteousnes, Ro. 12.1 15.16. therefore no reall sacrificing of hrist in the masse.

12. That the religious worship, called *dia*, as well as *latria*, belongeth to od alone, Rom. 1.9. & 22.11. & 6.8. nferred.

13. That all Christians are to pray un- God in their own native Language, om. 14.11.

14. That we have not of our selves, the state of corruption, free wil unto od, Rom. 7.18, &c. and 9.16.

15. That concupiscence in the rege-rate is sin, Rom. 7.7,8,10.

16. That the Sacraments do not con-re grace *ex opere operato*, but signe and al that it is conferred already unto us, om. 4.11,12, & 22.8,29.

17. That every true beleeving Chri-ian may in this life be assured of his lvation, Rom. 8.9,16,35, &c.

18. That no man in this life, since A-ams fal, can perfectly fulfill the com-mandements of God, Rom. 7.10, &c. and 3.19, &c. and 11.32.

19. That to place religion in the diffe-rence of meats and daies, is superstition, Rom. 14.3,5,6,17,23.

20. That the imputed righteous-nesse of Christ, is that only that makes

us

us juſt before God, Rom.4. 9,17,

21. That Chriſts fleſh was made of the ſeed of *David* by incarnation, not a wafer-cake by tranſubſtantiatiō, Ro.

22. That al true Chriſtians are Sai and not thoſe whom the Pope only canonize, Rom.1.7, & 8,27.& 2.14 & 16.2,15.& 15,25.

23. That *ipſe*, Chriſt, the God of pe and not *ipſa*, the woman, ſhould br the ſerpents head, Rom.16.20.

24. That every ſoule muſt of con ence be ſubject, and pay tribute to higher powers, that is, the Magiſtra which beare the ſword, Rom,13.1.2. And therefore the Pope and all Prel muſt be ſubject to their Emperor Kings, and Magiſtrates, unleſſe they bring damnation upon their ſoules traitors that reſiſt God and his or nance, Rom.13.2.

25. That * Paul [not Peter] was or ned by the grace of God to be the c Apoſtle of the Gentiles, & conſequen of Rome, the chief citie of Gentiles, 15.15,16,19,20. &c. & 11.14.& 16.

26. That the Church of Rome err, & fal away from the true faith, wel as the Church of Jeruſalem, or other particular Church, Ro.11.20.21.

* It ſeems by *Rom.*15. 19.20. and the whole laſt Chapter that the Chriſtians who were in Rome before *Paul* came thither, where converted by thoſe preachers whom he had ſent thither before him: for he calles them his *Helpers*. Ver.3.9. *Kinſmen*. Ver.7.13. *fellow-priſoners*. ver.5. *The firſt fruits of Achaia*, wh he had preached, ver.7. *all familiar unto him, and Tertius*, who wrote the Epiſtle, ver.22. And the fore they came ſo joyfully to meet Paul at Ap forum, hearing that he was comming towa Rome. Acts 28.15.

And seeing the new up-start Church
f Rome teacheth in all these, and in in-
merable other points clean contrary
o that which the Apostles taught the
imitive Romans, let God and this E-
tle judge betwixt them & us, whether
f us both stands in the true ancient ca-
olike faith, which the Apostle taught §
d Romans? And whether we have not
n wel to depart from them, so far as
ey have departed from the Apostls do-
ine? And whether it be not better to
urn to Pauls truth, than stil continue
Romes errour? And if this be trne, thé
Jesuites & Seminary Priests take heed
fear, lest it be not faith, but faction; nor
thbut treason; not religion b it rebel-
n; beginning at Tyber, & ending at Ty-
rn; which is the canse of their deaths.
d being sent from a tronblesome A-
stolical See, rather than from a peace-
le Apostolical Seat, because they can-
t be suffered to perswade subjects to
eak their oaths, & to withdraw their
legeance from their Soveraign, to raise
bellion, to move invasion, to stab and
yson queens, to kill & murther kings,
blow up whole states with Gun-pow-
r; they desperately cast away their own
dies to be hanged & quartered: and
their soul saved if they belong to God)
wish such honour to al his Saints that
nds the. And I have just cause to fear,
at § miracles of *Lipsius* two ladies, *Blunts*
mes boy, *Garnets* straw, & the maids fi-
ry Apron will not suffice to clear, that
hese men are not murtherers of them-
lves, rather than Martyrs of Christ.

An

And with what conſcience can any Papiſt count *Garnet* a *Martyr*, when his own Conſcience forced him to confeſs that it was for Treaſon, and not for Religion that he dyed? But if the Prieſts ſuch a Gun-powder Goſpell be Martyr I marvell who are Murderers? If they be Saints, who are Scythians? And who are Canibals, if they bee Catholikes

But leaving theſe, if they wil be filthy to their filthines ſtill: let us [to whoſe delitie the Lord † hath committed his true faith, as a precious *depoſitum*] pray unto God, that we may leade a holy life anſwerable to our holy faith, in ‖ piety to Chriſt, and obedience to our King; that if our Saviour ſhal ever * count us worthy that honour to ſuffer Martyrdome for his Goſpels ſake: be it by open burning at § ſtake, as in Q. *Maries* daies, or by ſecret murdering, as in the inquiſition houſe; or by outragious maſſacring, as the pariſian mattens, in being blown up with gun-powder, as was intended in the Parliament houſe: we may have grace to pray for § aſſiſtance of his holy ſpirit, ſo to ſtrengthen our frailty and to defend his cauſe, as that we may ſeal with our deaths § Evangelical truth which we have profeſſed in our lives. That in the daies of our lives we may be bleſſed by his Word; in the day of death, be bleſſed in the Lord; and in the day of judgement: be the bleſſed of his Father: Even ſo grant Lord Jeſus, Amen.

* Ut Alexandri cauſa illi qui illam ſcire cupiunt patefiat, judicatus eſt Epheſi, A Emilio Frontino Proconſule, non propter profeſſionis nomen, ſed propter perpetrata latrocinia, cum jam eſſet prævaricator [& proditor]

Euſeb. hiſt. Eccleſ. lib. 5. cap. 1. 8. † 1 Tim. 5. 10. ‖ Prov. 24. 21. 2 Pet. 2. 21. * Act. 5. 41.

Ad

A divine Colloquie between the Soul and her Saviour, concerning the effectuall merits of his dolorous passions.

Soul. LOrd, wherefore diddst thou wash thy Disciples feet?

Christ. To teach thee how thou shouldest prepare thy self to come to my Supper.

S. *Lord, wherefore wouldest thou wash them thy self?*

C. To teach thee humilitie, if thou wilt be my disciple.

S. *Lord, wherefore didst thou before thy death institute thy last Supper?*

C. That thou mightest the better remember my death, and be assured that all the merits thereof are thine.

S. *Lord, wherefore wouldest thou go to such a place where Judas knew to finde thee?*

C. That thou mightest know, that I went as willingly to suffer for thy sins, as ever thou wentest to any place to commit a sin.

S. *Lord, wherefore wouldest thou begin thy passion in a Garden?*

C. Because that in a garden thy sinne took first beginning.

S. *Lord, wherefore did thy three select disciples fall so fast asleep, when thou beganneſt to fall into thy agony?*

C. To shew that I alone wrought the work of thy Redemption.

S. *Lord, why were there so many plots and snares laid for thee?*

C. That I might make thee to escape all the snares of thy ghostly hunter.

S. *Lord, why wouldest thou suffer* Judas *[betraying thee] to kisse thee?*

C. That by enduring the words of dis-

trembling lips, I might there begin to expiate sin, where Satan *first* brought it into the world.

S. *Lord, why wouldest thou be sold for thirty pieces of silver?*

C. That I might free thee from perpetuall bondage.

S. *Lord, why didst thou pray with such strong crying and teares?*

C. That I might quench the fury of Gods justice, which was so fiercely kindled against thee.

S. *Lord, why wast thou so afraid, and cast into such an agony?*

C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, & find more comfort in thy crosse.

S. *Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might passe from thee?*

C. That thou mightest perceive the horrour of that curse and wrath, which being due to thy sins, I was then to drink and endure for thee.

S. *Lord, wherefore didst thou alter thy will, submit thy will to the will of thy Father.*

C. To teach thee what thou shouldest do in all thy afflictions: and how willingly thou shouldest yeeld to bear with patience that crosse, which thou seest to come from the just hand of thy heavenly Father.

S. *Lord, wherefore didst thou sweat such drops of water and bloud?*

C. That I might cleanse thee from thy staines of bloudy spots.

S. *Lord, why wouldest thou be taken when thou mightest have escaped thine enemies.*

C. That

C. That thy spirituall enemy should not take thee, and cast thee into the prison of *utter darknesse*.

S. *Lord, wherefore wouldest thou be forsaken of all thy Disciples?*

C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

S. *Lord, wherefore wouldest thou stand to be apprehended alone?*

C. To shew thee, that my love of thy salvation was more than the love of all my Disciples.

S. *Lord, wherefore was the young man caught by the Souldiers, and unstript of his linnen, who came out of his bed, hearing the stir at thy apprehension, and leading to the high Priest?*

C. To shew their outrage in apprehending me, and my power in preserving out of their outragious hand all my disciples, who otherwise had been worse handled by them than was that young man.

S. *Lord, wherefore wouldest thou be bound?*

C. That I might loose the cords of thine iniquity.

S. *Lord, why wast thou denied of Peter?*

C. That I might confesse thee before my Father, & thou mightest learn, that there is no trust in man, & that salvation proceeds of my meere mercy.

S. *Lord, wherefore wouldest thou bring Peter to repentance by the crowing of a Cock?*

C. That no one should despise the means which God hath appointed for their conversion, though they seem never so meane.

S. *Lord, wherefore didst thou at the cock crowing turn and look upon* Peter.

C. Because thou mightest know, that without the help of my grace, no means can turn a sinner unto God, when he is once fallen from him.

S. *Lord, wherefore wast thou covered with a purple robe?*

C. That thou mightest perceive, that it was I that did away thy scarlet sins.

S. *Lord, wherefore wouldst thou be crowned with thornes?*

C. That by wearing thornes, the first fruits of the curse, it might appear, that it is I which take away the sin and curse of the world, and crown thee with the crown of life and glory.

S. *Lord, why was a reed put into thy hand?*

C. That it might appear, that I came not to *break the bruised reed.*

S. *Lord, wherefore wast thou mocked of the Jewes?*

C. That thou mightest insult over devils, who otherwise would have mocked thee, as the Philistines did *Sampson.*

S. *Lord, wherefore wouldest thou have thy blessed face defiled with spittle?*

C. That I might cleanse thy face from the shame of sin.

S. *Wherefore, Lord, were thine eyes bound vvinkt vvith a vail?*

C. That thy spirituall blindnes being removed, thou mightest behold the face of my Father in heaven.

S. *Lord, vvherefore did they buffet thee vvith fists, and beat thee vvith staves?*

C. That thou mightest be freed from the

the ſtrokes & tearings of infernal fiends.

S. *Lord, wherefore wouldeſt thou be reviled?*

C. That God might ſpeak peace unto thee by his Word and Spirit.

S. *Lord, wherefore was thy face diſfigured with blowes and blood?*

C. That thy face might ſhine glorious, as the Angels in heaven.

S. *Lord, wherefore wouldſt thou be ſo cruelly ſcourged?*

C. That thou mighteſt be freed from the ſting of conſcience, and whips of everlaſting torments.

S. *Lord, wherefore wouldeſt thou be arrigned at Pilates bar?*

C. That thou mighteſt at the laſt day be acquitted before my judgement ſeat.

S. *Lord, wherefore wouldeſt thou be falſly accuſed?*

C. That thou ſhouldeſt not be juſtly condemned.

S. *Lord, wherefore waſt thou turned over to be condemned by a ſtrange Judge?*

C. That thou being redeemed from the captivitie of a helliſh tyrant, mighteſt be reſtored to God, whoſe owne thou art by right.

S. *Wherefore, O Chriſt, didſt thou acknowledge that Pilate had power over thee from above?*

C. That Antichriſt, under pretence of being my Vicar, *ſhould not exalt himſelfe above all principalities and powers?*

S. *Lord, why wouldſt thou ſuffer thy paſſion under Pontius Pilate, being a Romane Preſident to Caſar of Rome?*

C. To ſhew, that the Ceſarian and Pontifician police of Rome ſhould chiefly per-

persecute my Church, and crucifie me in my members.

S. *But why, Lord, wouldst thou be condemned?*

C. That §Law being condemned in me, thou mightest not be condemned by it.

S. *But why wast thou condemned, seeing nothing could be proved against thee?*

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. *Lord, wherefore wast thou led to suffer out of the city?*

C. That I might bring thee to rest in the heavenly citie.

S. *Lord, why did the Jewes compell Simon of Cyrene, comming out of the field, to carry thy cross?*

C. To shew the weakneſſe whereunto the burthen of thy sins brought me; and what must be every Christians case, which goeth out of the field of this world, toward the heavenly Jerusalem.

S. *Lord, why wast thou stripped of thy garments?*

C. That thou mightest see how I forsook all to redeem thee.

S. *Lord, wherefore wouldst thou be lifted up upon a crosse?*

C. That I might lift thee up with me to heaven.

S. *Lord, wherefore didst thou hang upon a cursed tree?*

C. That I might satisfie for the sin committed in eating the forbidden fruit of a tree.

S. *Lord, wherefore wouldst thou hang between two theeves?*

C. That

C. That thou my deare ſoule mighteſt have place in the midſt of heavenly Angels.

S. *Lord, wherefore were thy hands and feet nailed to the croſſe?*

C. To enlarge thy hands to do the workes of righteouſneſſe: and to ſet thy feet at liberty, to walke in the *wayes of peace.*

S. *Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens ſkuls?*

C. To aſſure thee, that my death is life unto the dead.

S. *Lord, why did not the ſouldiers divide thy ſeamleſſe coat?*

C. To ſhew, that my Church is one, without rent or ſchiſme.

S. *Lord, wherefore didſt thou taſte vinegar and gall?*

C. That thou mighteſt eate the bread of Angels, and drink the water of life.

S. *Lord, why ſaidſt thou upon the croſſe, It is finiſhed?*

C. That thou mighteſt know, that by my death the Law was fulfilled, and thy redemption effected.

S. *Lord, why didſt thou cry out upon the croſſe, My God, my God, why haſt thou forſaken me?*

C. Leſt thou being forſaken of God, ſhould have been driven to cry in the paines of hell: Wo, & alas, for evermore.

S. *Lord, wherefore was there ſuch a generall darkneſſe, when thou didſt ſuffer and cry out on the croſſe?*

C. That thou mighteſt ſee an image of thoſe helliſh paine, which I ſuffered, to deliver thee from ſ endleſſe paines of

hell, and everlasting chaines of darkness.

S. *Lord, why wouldst thou have thine armes nailed abroad?*

C. That I might embrace thee more lovingly, my sweet soule.

S. *Lord, why did the thiefe that never wrought good before, obtaine Paradise upon so short repentance?*

C. That thou maist see the power of my death, to forgive them that repent, that no sinner need despaire.

S. *Lord, why did not the other thief which hanged as neere thee, obtaine the like mercy?*

C. Because I leave whom I wil to harden themselves in their lewdnesse to destruction; that all should feare, and none presume.

S. *Lord, wherefore didst thou cry with such a long and strong voice in yeeling up the ghost.*

C. That it might appeare, that *no man took my life from me*, but that I laid it down of my self.

S. *Lord, wherefore didst thou commend thy soule into thy Fathers hands?*

C. To teach hee what thou shouldst do, being to depart this life.

S. *Lord, wherefore did the vaile of the Temple rend in twaine at thy death?*

C. To shew, that the Leviticall Law should be no longer a partition wal between Jewes and Gentiles; and that the way to heaven is now open to all beleevers.

S. *Lord, wherefore did the earth quake, and the stones cleave at thy death?*

C. For horrour to heare her Lord dying; and to upbraid the cruell hardnesse of sinners hearts.

S. *Lord,*

S. *Lord, wherefore did not the souldiers breake thy legs, as they did the theeves who hanged at thy right hand and left hand.*

C. That thou mightest know, that they had not power to do any more unto me, than the Scripture had fore-told that they should doe, and I should suffer to save thee.

S. *Lord, wherefore was thy side opened with a speare?*

C. That thou mightest have a way to come neerer mine heart.

S. *Lord, wherefore ran there out of thy precious side blood and water?*

C. To assure thee, that I was slain indeed, seeing my heart-blood gushed out, and the * water which compassed mine heart, flowed forth after it: which once spilt, man must needs die.

S. *Lord, wherefore ran the blood first by it self, and the water afterwards by it self out of thy blessed wound?*

C. To assure thee of two things: 1. That by my blood-shedding justification and sanctification were effected to save thee: 2. That my Spirit by the conscionable use of the water in Baptism, & blood in the Eucharist, will effect in thee righteousnesse and holinesse, by which thou shalt glorifie me.

S. *Lord, wherefore did the graves open at thy death?*

C. To signifie, that death by my death had now received his deaths wound, and was overcome.

S. *Lord, wherefore wouldst thou be buried?*

C. That thy sins may never rise up to judgement against thee.

* There is about mans heart a skin called *Pericardium*, containing water, which cools & moistens the heart, lest it should be scorched with continuall motion. This skin once pierced, man cannot live. *Columb. Anat. lib. 7. Horst. de mat. human. lib. 1 cap. 87.*

S. *Lord, wherefore wouldst thou be buried by two such honourable Senators, as* Nicodemus, *and* Joseph *of Arimathea?*

C. That the truth of my death [the cause of thy life] might more evidently appeare unto all.

S. *Lord, wherefore wast thou buried in a new sepulchre, wherein was never man laid before?*

C. That it might appeare, that I, and not another arose: and that by mine owne power, not by anothers vertue; like him that revived at the touching of *Elisha's* bones.

S. *Lord, wherefore didst thou raise up thy body againe?*

C. That thou maist be assured, that thy sins are discharged, and that thou art justified.

S. *Lord, wherefore did so many bodies of thy Saints [which slept] arise at thy resurrection?*

C. To give an assurance, that all the Saints shall arise by the vertue of my resurrection, at the last day.

S. *Lord, what shall I render unto thee for all these benefits?*

C. Love thy Creatour, and become a new creature.

The Soules Soliloque ravished in contemplation of the passion of our Lord.

WHat hast thou done, O my sweet Savour, and ay blessed Redeemer, that thou wast thus betrayed of *Judas*, sold of the Jews, apprehended as a malefactor, and led bound as a Lamb to the slaughter? What evil hadst thou committed, that thou shouldest be thus openly

ly arraigned, accused falsly, and unjustly condemned before *Annas* and *Caiaphas*, the Jewish Priests, at the judgement seat of Pilate the Romane President? What was thine offence? or to whom didst thou ever wrong, that thou shouldest be thus pittifully scourged with whips, crowned with thornes, scoffed with flouts, reviled with words, buffeted with fists, and beaten with staves? O Lord, what didst thou deserve to have thy blessed face spit upon, and covered as it were with shame? to have thy garments parted, thy hands and feet nailed to the crosse; to be lifted up upon the cursed tree, to be crucified among theeves, and made to taste gall & vineger? and in thy deadly extremitie, to endure such a sea of Gods wrath, that made thee to cry out, as if thou haddest been forsaken of God thy Father? yea, to have thy innocent heart pierced with a cruell speare, and thy precious bloud to be spilt out before thy blessed mothers eyes? Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much amazed but to think upon it! I enquire for thine offence, but I can find none in thee: no, not so much as *guile to have been found in thy mouth*. Thine enemies are challenged, & none of them dare *rebuke thee of sin*. Thine accusers [that are suborned] agree not in their witnes, the judge that condemns thee openly, cleareth thy innocency: his wife sends him word, that she was warned in a dream, that thou wast a just man, and therefore he should take heed of doing injustice unto thee. The Centurion that exe-

executes thee, confesseth thee of a truth *to be both a just man, and the very Son of God.* The thief that hangeth with thee, justifieth thee, *that thou hast done nothing amisse*: what is the cause then, O Lord, of this thy cruel ignomie, passion, and death? O Lord, I am the cause of these thy sorrows, my sins wrought thy shame, mine iniquities are the occasions of thy injuries: I have committed the fault, and thou art plagued for the offence: I am guilty, & thou art arraigned: I committed the sin, and thou sufferedst the death: I have done the crime, & thou hangedst on the crosse. Oh the deepnesse of Gods love! Oh the wonderfull disposition of heavenly grace! Oh the unmeasurable measure of divine mercy! The wicked transgresseth, and the just is punished; the guilty is let escape, and the innocent is arraigned, the malefactor is acquitted, and the harmles condemned. What the evil man deserved, the good man suffereth; the servant doth the fault, the Master endures the strokes. What shal *I* say? Man sinneth, and God dieth. O Sonne of God! who can sufficiently expresse thy love? or commend thy pity? or extoll thy praise? I was proud, & thou art humbled: I was disobedient, and thou becamest obedient: I did eat the forbidden fruit, and thou didst hang on the cursed tree: I played the glutton, and thou didst fast: evil concupiscence drew me to eate the pleasant apple, & perfect charity led thee to drink of that bitter cup: I assayed the sweetnesse of the fruit, and thou didst tast the bitternes of the gall. Foolish *Eve* smiled,

ſmiled, when I laughed; but bleſſed *Mary* wept, when thy heart bled and died. O my God, here I ſee thy goodnes, and my badnes: thy juſtice, & my injuſtice: the impiety of my fleſh, the piety of thy nature. And now, O bleſſed Lord, that thou haſt endured all this for my ſake: *What ſhall I render unto thee for all thy benefits* beſtowed upon me a ſinfull ſoul? indeed, Lord, I acknowledge, that I ow thee already for my creation, more than I am able to pay; for I am in ſ respect bound with all my powers & affections to love & adore thee. If I owed my ſelf to thee, for giving me my ſelf in my creation; what ſhal I now render unto thee, for giving thy ſelf for me to ſo cruel a death to procure my redemption? Great was the benefit, that thou wouldeſt create me of nothing; but what tongue can ſufficiently expreſſe the greatnes of his grace, that thou didſt redeem me with ſo deare a price when I was worſe than nothing? Surely, O Lord, if I cannot pay ſ thanks which I ow thee; [& who can pay thee, who beſtowes thy grace without either reſpect of merit, or regard of meaſure?] it is the abundance of thy bleſſings that makes me ſuch a bank-rupt that I am ſo far unable to pay the principall, that I cannot poſſibly pay ſo much as the intereſt of thy love.

But, O my Lord, thou knoweſt, that ſince the loſſe of thine image [by the fall of my firſt unhappy parents] I cannot love thee with al my might & my mind, as I ſhould: therefore as thou didſt firſt caſt thy love upon me, when I was a child

child of wrath, and a lump of the lost & condemned world; so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections, that though I can never pay thee in that measure of love which thou hast deserved, yet I may endeavour to repay thee in such a manner, as thou vouchsafest to accept in mercy; that I may in truth of heart love my neighbour for thy sake, & love thee above all for thine owne sake. Let nothing be pleasant unto me, but that which is pleasing unto thee. And, sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with thine own most precious bloud. O Lord, let me never forget thine infinite love, and this unspeakable benefit of my redemption: without which it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me this assistance of thy holy Spirit, suffer me, O heavenly Father, who art the Father of Spirits, in the mediation of thy Son, to speak a few words in the ears of my Lord. If thou, O Father despisest me for mine iniquities, as I have deserved; yet be mercifull unto me for the merits of thy Son, who so much for me hath suffered. What if thou seest nothing in me but misery, which might move anger and passion? yet behold the merits of thy Son, and thou shalt see enough to move thee to mercy and compassion. Behold the mystrie of his incarnation, and remit the miserie of my transgression: And as oft as the wounds of thy Son ap-

pear

gear in thy sight; Oh let the woes of my sins, be hid from thy presence. As oft as the rednes of his bloud glittereth in thy eyes, Oh let the guiltines of my sin be blotted out of thy book. The wantonnes of my flesh provoked thee to wrath; Oh, let the chastity of his flesh perswade thee unto mercy: that as my flesh seduced me to sin, so his flesh may reduce me unto thy favour. My disobedience hath deserved a great revenge, but his obedience merits a greater weight of mercy: for what can man deserve to suffer, which God, made man, cannot merit to have forgiven? When I consider the greatnes of thy passion; then do I see the trunesse of that saying; *that Jesus Christ came into the world to save the chiefest sinners*. Darest thou then, *O Cain*, say, *that thy sinnes are greater then may be forgiven*? Thou liest like a murtherer. The merits of one Christ, are able to forgive a whole world of *Cains*, if they will beleeve and repent, The sins of al sinners are finite: the mercies of God are infinite: Therefore, O Father, for the bitter death and bloudy passions sake, which thy son Jesus Christ hath suffered for me, and I have now remembred unto thee, pardon and forgive thou unto me all my sins, and deliver me from the curse and vengeance which they have justly deserved: and through his merits make me, O Lord, a partaker of thy mercy. It is thy mercy that I so earnestly knock for. Neither shall mine importunity cease to call & knock, with the man that would borrow the loaves, untill thou arise, and open unto me thy

gates

[illegible] of grace. And if thou wilt not be-
[illegible] on me ye loaves; yet, O Lord, deny
me not ye crumbes of thy mercy, & those
shall suffice thy hungry hand-maid.

And seeing thou requirest nothing for
all thy benefits, but that I love thee in
the truth of my inward heart; (whereof
a new creature is the truest outward te-
stimony) and that it is as easie for thee
to make me a new creature, as to bid me
to be such; *Create in me, O Christ, a new
heart, and renew in me a new spirit*; & then
thou shalt see how (mortifying old *A-
dam* and his corrupt lusts) I will serve
thee as thy new creature in a new life,
after a new way, with a new tongue, and
new manners: with new words, and new
works; to the glory of thy name, and
the winning of other sinfull souls unto
the faith by my devout example.

Keep me for ever, O my Saviour, from
the torments of hell, an tyrannie of the
Devill. And when I am to depart this
life, send thy holy Angels to carry me, as
they did the soul of *Lazarus*, into thy
Kingdome. Receive me then into that
most joyfull Paradise, which thou didest
promise unto the penitent Thief, which
at his last gaspe upon the crosse, so de-
voutly begged thy mercy, and admission
into thy Kingdome. Grant this, O Christ,
for thine own names sake: To whom
[as is most due] I ascribe all glory and
honour, praise and dominion, both now
and for ever. Amen.

F I N I S.